

THE MESSENGER.

Dr A H Strickler
14 Feby 83

"AS THE TRUTH IS IN JESUS."

VOL. LII.—NO. 48.

PHILADELPHIA, WEDNESDAY, NOVEMBER 28, 1883.

WHOLE NO. 2551.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

PUBLICATION BOARD

OF THE

REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 Arch Street,
Philadelphia, Pa.

For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

THANKSGIVING HYMN.

By Kate Sumner Burr.

We thank Thee, Father, for Thy common mercies—

For air and sunlight, for our daily food;
For raiment also, and sweet home's endearments,
Thine opening hand supplies our every good.

But more we thank Thee for a heart awakened,
Thy loving-kindness and Thy truth to feel;
A mind enlightened by Thy Spirit's presence,
A soul surrendered to its highest weal.

We thank Thee, Father, for the fount of cleansing,
For Jesus' love, so changeless and so pure;
For faith that sings with sweet, divine assurance
Of home and rest for all Thy saints secure.

In temples made with hands we now adore Thee,
Our stammering tongues but feebly sing Thy praise;

But harps of gold shall voice a grander chorus,
When in the bright Beyond our songs we raise.

While hallowed lips proclaim the glad thanksgiving

From sea to sea, from shore to utmost shore,
Hear Thou in heaven, Thy dwelling-place most holy:

"To God be glory now and evermore."

Communications.

For The Messenger.

UNEMPLOYED MINISTERS.

Why are there so many unemployed ministers? This is a very serious as well as a very interesting question. It is a question which it would be well to have discussed in our religious periodicals, and if possible answered. The question is one which calls for attention all the more because it stands in such striking contrast with the other fact of the growing scarcity of ministers in all Protestant bodies. It is asked, How does it come that, if the number of candidates for the Christian ministry is annually decreasing, and many of our pulpits are without ministers to fill them, there are at the same time many hundreds of ministers who are not in the active service of the Master? Why do not these men take charges? Do they not love the Redeemer, and are they not willing to serve Him in this high and holy calling to which they once devoted their lives, and for which they have been, at great expense of time and money, specially prepared? Are they indolent, indifferent or worldly-minded? Or is it because, not so much of any indisposition on their part to take charges, as because of some unwillingness on the part of the churches themselves to employ them? Why are there so many churches vacant? May it not be because many congregations are hypercritical, hard to please, and fastidious to a fault?

It is not proposed in this brief paper to attempt to give all the reasons for the fact that while there are so many unemployed ministers, there are also probably, quite as many vacant pulpits. For this lamentable state of affairs there are many reasons which will so readily suggest themselves to the reader's mind that they need not be mentioned here. The writer proposes simply to give the general drift of a conversation he lately had with an unemployed minister of the Presbyterian Church, in the hope that it may call the attention of some to one or more serious causes of this growing evil of vacant churches and unemployed ministers.

The Presbyterian brother told the writer in course of conversation that "according to the last report of the General Assembly, the Presbyterian Church had no less than two thousand vacant pulpits." When

asked whether there were not also very many unemployed ministers in his denomination, he replied, "Yes; a great many." "Then, why," said his questioner, "do not these men take these vacant pulpits?" "Well," said he, "some of these churches cannot be satisfied. They cannot find a man who comes up to their expectations. Some of the ministers, too, cannot find churches that come up to their expectations. Of course, some of the W. C.'s (without charge ministers) are engaged as teachers; some are superannuated; some are indifferent; but a very large proportion of them won't take charges because, as the expression goes, they 'can't stand the racket.' There is so much contention and strife in many of our congregations that after having led a life of absolute misery for years and years, while in charge, when a man once gets out of active service, he's more than half afraid to plunge into the seething caldron of congregational squabbles again. He is probably somewhat broken down in health; his nervous constitution is shattered, and, as he is a man of peace, he simply fears the fray. It is not right perhaps that they do so; but I am persuaded that that is one great cause why they stand aloof."

"I was down at Ocean Grove, this summer," continued he, "and one day while sauntering along the beach near one of the large hotels, a gentleman whom I knew—he is a prominent elder in one of our churches—stopped me, and called my attention to a group of a dozen clergymen sitting on the verandah of the hotel. He said, 'Just stand here with me awhile and watch those ministers yonder. I've been watching them for a full half hour. They are laughing, and chatting, and telling jokes, and having their quiet fun; and while they are laughing, their faces have a healthy look; but as soon as the laugh is over, and their features sink back into a state of repose and their faces assume their expression, it is sad to see how utterly worn, haggard and prematurely old they all look. Poor fellows! Their faces tell the tale of struggles, and cares, and trials that have almost crushed all light-heartedness and buoyancy of spirits out of them. It is a very sad, but a very significant sight, those faces there on the verandah.'"

My friend went on. "I was over at the Princeton Seminary Commencement this summer. An elder from a certain New Jersey church came over there looking for a minister for his vacant congregation, hoping to find one among the graduating class. He went up to one of the young graduates and said, 'We want you for our pastor. We'll give you \$1500 a year and a comfortable parsonage. Will you come?' 'No,' the young man said, 'he wouldn't.' 'Why not?' said the elder. 'Well,' said the young graduate, 'if I must tell you, I will. I had a very warm friend. He was your last pastor. Your congregation killed him. That's why I won't come.' 'Where are you going to settle?' asked the elder. 'I am going to Montana,' said the student. 'I don't want to try a church in any old settled community. It is too conventional for me; too exorbitant in its demands; too trammeling; too little free. It is burnt territory. I am going to strike for a new country and try to grow up with a new community, and help to mould and shape it into something better than we have here in the East.'

"That's the way it is in many cases," said my friend. "I was down in the city (Philadelphia) the other day, and I met a young friend of mine, who had been in the ministry some three years. He said, 'I suppose you know I'm out of the ministry?' 'Why, no,' said my friend. 'How does that come?' 'Well, I did my best while I was in the work, but I couldn't stand it any longer. When I went up there into that church in York State, I took with me my young wife. She was a young lady of refined feelings, accomplished, and of a sensitive nature perhaps, but her heart was in the work. Well—you know how it goes—the women got at her and tore her all to pieces in less than no time. 'She couldn't do this,' they said, 'and she couldn't do that; she didn't go here and she didn't go there,'—and so on, until they broke her down at

last; and I couldn't stand that; and I gave up and came back home, and now I am in my father's counting-house down town.'"

Among the various causes which lead unemployed ministers to remain unemployed, besides those commonly mentioned, may not the above incidents, drawn from life as they are, suggest a cause which is seldom taken into consideration? Some ministers are without charge because they are editors or professors; some because they are in ill health or too old; some because they cannot get charges no matter how hard they may try for a settlement; and not a few, perhaps, because, broken in health by the severe and long continued strain that has been put upon the nervous system by the management of affairs in the contentious, gossiping, wrangling congregations which they have so far served, they simply fear they have reached the limit of human endurance, and can endure no more? Ministers are men, and men are mortal. Heart and flesh will sometimes fail beneath the overstrain of the work combined with the worry incident to the pastoral management of many charges. Insufficient support, continual brain work and labor for souls can well and cheerfully be borne, and borne for many years; but when to this is superadded the unspeakable wear of an inharmonious, contentious people, torn by internal feuds and irreconcilable factions, the poor man loses heart at last, and once he is well out of the difficult position, he does not wish soon to enter it again.

This may perhaps partly account for the fact of the growing tendency in some denominations toward the "Supply" system, which in some sections prevails as a substitute for the settled pastorate. Not a few churches employ ministers to supply their pulpits, instead of securing the stated services of a regular pastor. This is sometimes done because the congregation is so captious and excessively critical that no man, whatever his abilities may be, can even approximate the people's lofty and unapproachable standard of ministerial excellence; but in some cases there is reason to believe that many unemployed ministers themselves are unfortunately helping on this evil; for an evil it surely is. Not because they approve of it, but because of the very nature of the circumstances in which they find themselves, they fear the pastorate with its wearing parish cares, and prefer the pulpit singly and alone. They can preach the Gospel; they want to preach the Gospel; but they cannot face the wearing, harrowing cares of the pastorate, fearing a repetition of the treatment they may have received at the hands of some congregations over which they once presided. And here, now, in this "supply" system is an opportunity at least to preach the Gospel, without the wear and tear of pastoral life and labor. So they preach, and unwillingly help on the growing evil of "regular supplies" instead of a settled pastorate.

Let congregations learn to "remember them that have the rule over them;" to esteem their pastors "for their works' sake;" to "lay aside envy, malice and all uncharitableness;" to "follow after those things which make for peace;" to be united in hatred of sin and love of God; to cultivate vital godliness, and leave gossip alone as the proper work of the devil; to support the hands and encourage the heart of the pastor, and gradually we shall hear less of vacant pulpits and unemployed ministers.

Norristown, Pa.

H. M. K.

For The Messenger.

MISSIONARY ALLIANCE.

Sketches of Interesting Addresses.

Among the interesting features of the Missionary Alliance held four successive days at Hartford, Conn., closing 28th ult., were the addresses given by men of ability and influence. The first of these was the address of welcome made by Rev. Prof. Pratt, of Hartford, who said the motive of his welcome was found in the object that had brought us together, the historical result of the former meetings of the Alliance, which had developed a missionary spirit.

He coveted the opportunity of the delegates, the age in which they lived and their influence upon coming centuries to which he looked for the golden age, saying, "When I stand in the presence of young men and think of what they are to say and do, I feel for bidding them all hail."

Their field is emphatically the world. Now all lands and peoples are preparing for your message. For you wars have broken down barriers, and immigrations have been made, and you are to be ready with perfect confidence in the word of God to push the truth out into high places and crowd it down in low places. We want missionaries among the rich and cultured. We want men who are not frightened by culture and wealth; men who believe in the word of God as Paul did. An age of inquiry ought not to be a discouraging one. Here he compared the time of Christ as a period of culture and unbelief with the present, urging the young men to measure the height and depth of the word of God, to have abundant faith in Christ, and to be strong. This address closed with more direct words of welcome.

After this a most able address was given by Dr. Behrends, of Buffalo, on "The Principle of Christian Missions." He defined the term "Principle," as the principium of action, claiming for it rational justification, a motive power, life as well as light, that it can be a principium of action only as it underlies a particular action and agent. What then is the principle of Christian missions? It is found in Paul's Epistle to the Romans. "We then that are strong ought to bear the infirmities of the weak." Here we have the obligation of the Church of Christ to evangelize the world. In the moral realm of life this principle is invested with absolute authority. Nature is looked upon as a vast battle field, in which the fittest will survive, and there are not a few who claim this to be the principle in human life. But strength is under obligation of service. Our superior advantages will become a curse unless we use them in the service of truth and righteousness. This principle may be traced in society. Again, love as illustrated in the Son of God, brings us under obligation to evangelize the world. Love always contemplates the worth of the object. As you rise your love changes in kind as well as in degree. The love for a nightingale is more than that for a flower, and so the love for man is greater than for the nightingale. Man's love for man is divine, and there can be no purer, higher love than that which prompts our Christian missions. But why not leave India, China, and Japan work out their own regeneration as we have done? Simply because we have not done that for ourselves. All our culture came with Christianity. Before the missions to Germany and Britain in the fourth century, we were ignorant and barbarous. As we could not help ourselves, so the heathen cannot help themselves, therefore we ought to bear the infirmities of the weak. They are weak not by misfortune, but by guilt. Heathenism reveals no laws which result in progress. It is a mistake to suppose that they are innocent children of nature. They are men, and as men they must answer before the law written on their hearts.

We do not propose to civilize, nor educate, nor lift heathenism to the position which we enjoy in this land. It is our simple vocation to make men disciples of Christ. When this is done the other will follow. This very fact makes the problem more difficult. It is easier to carry the child than to teach it the use of its own feet. It is easier to help a neighbor than to rouse him to action and to inspire him with a desire to earn his own bread. It is easy to build a church for every thousand of the inhabitants of the world, but such an evangelization is only nominal. The real work requires wisdom.

"Paul, the Model Missionary."

This was the subject of an able address by Richard Newton, D. D., of Philadelphia. He said that Paul expressed his feelings in regard to missionary work in these words: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So, as much as in

me is, I am ready to preach the gospel to you that are at Rome also."

He (Paul) felt himself under an influence which he could not resist. This feeling is betrayed in his expression, "Woe is me if I preach not the Gospel." The apostle is the model missionary:

1. The foundation on which the missionary spirit of Paul rested. It has its foundation not in man but in God. First in His purpose, second in His command, and third in His love. God has purposed to spread the gospel, and that His people should be the agent. God might have given to the gospel a self-diffusing power, but He did not do this, hence, Paul becomes a debtor to every creature. God might have made His own blessed Spirit as the agent, then all responsibility would rest on the Holy Ghost. Neither did He put the responsibility of spreading the gospel upon the angels. It is His redeemed people whom He has made debtor to their fellow creatures. Then the command as well as the purpose of God has to do with this charge. Duty can only rest on God's will of which the ten commandments are an expression. There must be a standard and in the spread of the gospel the standard is the will of God. This is the only standard which Joshua acknowledged. This was Paul's standard. When he had become a Christian his duty was plain and simple. The truth came to him that Jesus loved him with an everlasting love, so that the love of Christ constrained him to preach the gospel.

2. The extent to which this missionary principle reached. To what extent did he consider it his duty to preach the gospel? "Both to the Greeks and to the Barbarians; both to the wise and to the unwise." This took in all the inhabitants of the earth. He apprehended the words of our Lord when He said, the field is the world. He knew that the gospel was a message of God to all mankind.

3. The result which followed from the application of this principle. His suffering surpassed that of any of mankind. As sorrowful yet always rejoicing. Such was the character of Paul. He alone performed more work than the whole college of the apostles. Yet he said, I am the least of all the apostles, but I labor more abundantly than they all. All his powers were strained to the utmost. He was filled to overflowing with divine knowledge and divine love.

John Williams went forth under the same principle. For 2,000 miles around schools were founded and the people of the South Sea Islands learned to cultivate the ground. This same principle laid hold of Robert Moffatt and hosts of other men who have been in the missionary ranks.

Now, my friends, you wish to know what your duty is. It is to do as Paul did. It is to ask, "Lord what wilt Thou have me do?" This is the duty not only of theological students, but of every Christian. It cost no more to save Paul's soul than it did to save yours or mine, and if he was a debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise, so are we to the utmost possibility.

"The Call to Foreign Missions."

This was the subject chosen by A. A. Hodge, D. D., of Princeton, who opened his address by thanking the members of the convention for giving him the opportunity to address them. He said, my heart swells within me in your presence and may God bless you richly and make your lives a great blessing to others. I wish you to apprehend the fact that a decision must be made now with reference to the foreign field. God has put it on you during your Seminary course. To do this you have no right to demand any special indication from God. God requires that you understand His will by His word and the sanctifying influence of the Spirit. If you neglect a decision now, a negative decision must be made. Circumstances, if you remain at home, will make a change of your decision absolutely impossible in the future. Absolute consecration and submission to our Saviour's will is necessary now. Whatever we may believe with regard to the divine decree, God has nev-

ertheless conditioned salvation upon us and made us responsible for all consequences as He has made us responsible in sowing the seed and cultivating the soil. If we neglect our duty we are guilty of the blood of souls.

Now with regard to the subject, there are four lines of indication to a call to be observed:

1. The line of qualification. The foreign field is different from the home field. A missionary must attend in part to the business affairs of the country. He is required to erect colleges, schools, and promote a Christian literature. The heathens are to be trained to be self-supporting. All this requires the very highest qualification. Besides if you remain in America you are supported by Christian society. In a heathen country you stand alone. With regard to physical qualification it is evident that the foreign field requires the highest physical strength. What is demanded is vitality, whether expressed by muscles or not. If you have nervous energy you have the necessary physical qualification.

2. The second line of indication is opportunity. Opportunity may be in your case purely personal. Have you received an education or has God opened the door for you to receive one? Have you answered the indication to the extent of your opportunity? The call of Cary and Judson was, as it were, by divine inspiration, and they made their own opportunity, but now missionary boards have been established and the indication comes besides from a hundred mission fields.

3. The third line of indication is the comparative claim of the fields. The demands of the foreign field are greater than those of the home field. If all our churches would be burned, our colleges destroyed, and our pastors subtracted from the home field, there is in our bosom a power to establish these again. All the young men in our institutions could be sent into the foreign field. Much of the work in the home field is performed by elders, deacons, and class leaders. Much is accomplished by colleges, schools, and Sabbath-schools. After giving the number in the foreign field that claim our attention, he compared the net gain of the foreign field with that of the home field, showing that in the foreign it varies from 40 to 8 per cent; in America from 6 to 13 per cent. Now he said, in your number there are men with the right qualification to occupy these fields. You do a sin if you do not consider this.

4. The fourth line of indication is the work of the Holy Ghost in your heart. In the spirit of Christ the question is to be decided. The Holy Spirit will say thou art the man. When you go back to your several homes impress upon the minds of the men in your various seminaries, the importance of listening to the voice of the Holy Spirit to a call to the foreign field. I am not in Princeton of my own choice. God rejected me as a missionary, because of my want of qualification, and I had to take a lower place. Deal honestly with your conscience, knowing that the principle of missions is in the effect of the blood of Jesus Christ.

THE BELIEVER'S THANKSGIVING.

Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Col. i. 12.

It is impossible to foist on this passage that theory of the common Fatherhood of God, which confounds His creating and motioning power and goodness to all men, with the relation which He holds to those who are "born of Him," according to the manner of His love, that they "should be called sons of God." Certainly all men are not made meet for the inheritance of saints. But He is the Father of those who are begotten of His own will by the Word of truth. He has, by birth separated them from the world, and saith, "Ye are my sons and daughters;" while by virtue of their birth, they cry, "abba, Father," as none else can. Our thanksgiving is based upon the recognition of the action of His grace and power towards and upon us in Christ Jesus. "He hath made us meet." It is impossible to lay too much stress on this our *meetness* for inheritance, or too strongly to insist that it is an accomplished fact in the case of all believers alike. We have been made sufficient up to the highest demands of God's holiness and love, fit for our inheritance according to all the excellence found in Jesus, and eternally abiding in Him. We are "complete," "filled to the full, in Him who is the head of all principality and power." There is nothing more wanted, there is nothing more admissible, to constitute sufficiency for inheritance. Freed, then, from all occupation with the question of our destiny, we can give thanks unto Him who hath sufficed us in Christ.—*Chas. Campbell.*

Family Reading.

THANKSGIVING.

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snowdrop and the summer rose,
The many-voiced trees.

Thanks for the sickness and the grief
That none may flee;
For loved ones standing now around
The crystal sea;
And for weariness of heart
That only rests in Thee.

Thanks for Thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
And for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend
Who died to win
Our life, and every trophy rend
From death and sin;
Till, when the thanks of earth shall end,
The thanks of Heaven begin.

—*Frances Ridley Havergal.*

MISS JOE'S EXPERIMENT.

A Thanksgiving Story.

"Say, Clorindy! Miss Hough's dead."
"The mercy's sakes! you don't say so," answered a thin, shrill voice from the chintz-covered rocker which held Miss Clorinda Mills' lean figure and faded chalky face.

Miss Joe put her arms akimbo, and looked at her with her habitual expression of endurance. She was thin, too, but muscular, strong, energetic.

"Clear grit," the neighbors said, but she had all her life been oppressed and depressed by this weakly, ailing, whining, impractical sister. Clorinda had all the complaints any mortal frame can entertain—according to her own showing.

"Clorindy is greatly afflicted?" murmured fat, kindly Mrs. Potter, the new minister's wife, when on her tenth call on the "Mills girls," as Stafford people called them.

"Lord, yes!" snapped Joe. "She's had everything on the face of the created aith, save an' except small-pox an' consumption. Them is to come."

With a tiny house and garden of their own, the interest of \$2,000, and Miss Joe's tailoring, the two women contrived to live, with no luxuries but Clorindy's patent medicines, and no amusements but Methodist meetings and a "posy bed."

Mrs. Hough, a well-to-do farmer's wife, who lived near by, had been one of their most faithful and considerate friends. She not only sent them potatoes, apples, and choke-pears in their season—with now and then a jug of buttermilk or a half a dozen eggs—but every Thanksgiving she gave them a plump chicken for their ceremonial pie, half a squash for pies, and a quart of cranberries from the swamp on the upper farm.

It was a real calamity to them when a severe attack of typhoid fever took her out of her ground-floor bedroom—musty for want of sunshine—to the dry and sunny grave-yard, gay with daisies, asters, golden rod, and the heaven blue gentian.

"Well, I do say it," rejoined Miss Joe—"she's ben and had the typhoid bad. And she wa'n't real strong. Land! we shall miss her awfully."

"She had ought to hev took Rawle's Red Receipt right along; I told her so. I told her she'd oughter doctor for them faint spells," moaned Clorinda, rocking harder than ever.

"I don't know about that, Clorindy. Sometimes I think them things haven't done you no great sight o' good, and you've took about all the 'was to take, certin'."

"Why, Josephy Mills! You do 'n know how bad I should ha' ben ef I hadn't taken 'em. Like enough I should ha' ben lyin' in my grave this ten year ef I hadn't ha' doctored."

"Well, that's so; maybe ye would."

Miss Joe worked for and waited on Clorinda continually, but she fled into the shed and clattered the pots whenever her sister began to moan about her poor weak back, her feeble digestion, the "neurology" in her knee, or the "sciaticky" in her hip. Just now, however, they were both absorbed in Mrs. Hough's death.

"We shall feel it dreadful, come Thanksgiving," sighed Clorinda, whose infirm digestive organs never quailed before a good dinner.

"Well, I hadn't thought on't in that pint of view exactly," said Miss Joe, cheerily.

"I don't know but what 't would seem kind of folksy to hev our own vittles for once Thanksgiving day. Seems as though I'd jist as lieves be thankful to the Lord as to the neighbors once in a while."

"Why, how you talk! I never heered of the Lord's sendin' chicken an' squash an' cranberries to folks; 'tain't really what you could call manny, nor there aint no sech miracles as manny and quails in these days."

"Well, the Lord helps them that helps themselves, Clorindy, and I do hanker to be a mite more independent than we be a good many times. I've got an idee, and I'm a goin' to foller it up. I saved them last squash seeds 't Miss Hough sent us, and I'm a goin' to dig up a corner in the garden an' hev a hill o' squashes. I can

get road scrapin's enough to manure 'em, and they do say dish-water's fust best to make things grow; and I can peg 'em along in front of the currant bushes, so 't they won't swamp the beets 'n things in the beds. I believe I can do 't as well as not."

"Well; s'posin' ye can?" Squashes aint chicken, nor cranberries nuther."

"I haint got to the end of the idee yet; you wait a minit. I dono but what spiced currants will be jist as good with chicken-pie as cranb'ry sass, and we've got plenty to stew up an' spice."

"'Taint no ways the same thing," said Clorinda, plaintively.

"Well, it's another thing, and that's jist as good, maybe better, for a change. And concernin' a chicken, why, we can buy one o' them Bramys of Mis' Emerson cheap while it's real little. I shouldn't wonder ef she'd sell it for nincepence."

"I don't reelly see, Joe, why 't won't be jist as hard for you to raise one Bramy chicken as 'tis for Mis' Emerson to raise hull broods. Seems as though ye was a countin' of 'em some in advance."

"Well, you can't always tell. I can cosset one, where I couldn't twenty. I can get it anyway. Nincepence won't make nor break us as I know of, and if I do my everlasting best to 'ake it live, an' it don't, why, there 'tis; it's a dispensation. But I guess it'll live."

So Miss Joe proceeded to the wood-shed, where, with the saves of an old barrel, a broken hoop skit, nails, and a hammer, she proceeded to construct the most astonishing hen coop possible.

In one corner an old seidlitz powder box, relic of Miss Clorinda's "bad spells," was fastened to the side as a drinking-trough, and when the coop was securely staked down, close to the back door, a nest of hay was made in one corner, and a substantial perch fastened firmly across the whole habitation.

Mrs. Emerson proved propitious, and a white Brahma chicken was installed in this mansion about the first of May, with all due honors.

It really put new life into this small home to have an object of such daily interest and care. The chicken was named at once for the sake of some "handle to 't," as Miss Joe said, and it very soon learned to know that "Peter" meant a summons to its meals.

"It's the knowin'est cretur," exclaimed smiling Miss Clorinda, who really sometimes forgot her aches in the antics of her pet. Every night Peter was taken into the kitchen for fear of rats or weasels, till at last it was big enough to leave the coop, and perch on a beam in the wood-house at night.

And never a chicken grew so fat. It would patter in at every meal, to be fed out of the sister's hands, and would flit up into Miss Clorinda's own rocker, and go to sleep on the cushion after tea, with her full consent and approbation.

Meantime the squashes prospered. "Guess you'll have pies enough," laughed Clorinda, whose interest in the chicken and the garden had kept her in the open air more than she had ever been in her life before.

"Well, if they ripen up good, I can sell 'em all to the tavern. Miss Emerson she's agoin' to have the railroad folks—engineers, you know—to board this coming winter, and she's bespoke all I can let her hev; and, Clorinda, there aint one among all her Bramys that can hold a candle to Peter. I hefted the biggest on 'em last week, and they wa'n't no ways to be compared with him."

"Do tell! Well, we've cosseted him up so! He's eet and eet and eet all he could swaller, and it would be strange if he didn't grow some. I don't see why he don't hev no comb nor spurs. I thought they always had 'em."

"Land! he aint nothing but a chick."

However, even when summer passed by, and cool, sweet autumn days set in, when the big squashes lay like golden spheres on the grass and along by the currant bushes, Peter made no show of his proper crest and knightly appendages. He was fat, lazy, and happy, would nestle in Miss Clorinda's lap like a pet cat, follow Miss Joe all over the house, with an attachment so evident, the old lady more than returned it.

But at last November came. The Governor's proclamation was read from the pulpit; four squashes were stored on the upper pantry shelf; thirty had been driven off in Mr. Emerson's wagon to delight the souls of the hungry railroad workers with abundant pies through the coming winter, and in Miss Joe's purse \$6—the result of her horticultural labors—lay comfortably stored for some time of need.

Monday came. The Thanksgiving squash was stewed and strained. Tuesday came; the spiced currants were fetched from the cellar and examined. They were not fermented at all.

At tea-time Peter came coaxing and patting about for his supper, his eyes bright, and the late-appearing comb fresh and red. He was white and plump, and held his head on one side and peered at them with a look of demure fun.

Miss Joe looked at her sister, and Miss Clorindy looked the other way. A chicken ought, by all laws of cookery, to be killed and dressed more than two or three days before it is cooked; but Stafford custom was contented to slaughter its animal food over night.

If Peter was to be parboiled next day, and set away to cool before encrusting and baking, he must be killed and picked to-night. Both sisters knew it. They had thought about it and dreaded it silently for a week. This was the last minute for action.

Miss Joe looked at Peter nestling against Clorindy's gown, and looking up, expectant, for a crumb.

"I can't do it," said Miss Joe, loudly and promptly. "I can't an' I wont. Ef you want chicken pie for Thanksgiving, Clorindy you can slarter the cretur yourself. So there!"

Miss Clorindy burst into tears. "Josephy, I'd a'most as lieves kill 'nd eat you! I don't care a cent for no pie, but I set by Peter like my eyes, and I couldn't no more eat him than I could you, as I said afore."

Miss Joe laughed, but the laugh quavered. "Guess I should be a'most too tough for to eat, Clorindy; but you've sot my mind to rest. I've been a-thinkin' and a-frettin' in 'ardly quite a spell about this matter. I hated to give up your Thanksgiving dreadful; but I couldn't no way see my way to kill Peter. We'll have to be thankful on squash pie and spiced currants and fish-cakes, but I couldn't be thankful a eatin' Peter, not if I had a Fourth o' July cold collection along with him."

"No, nor I nuther, Joe; bless the cretur! I couldn't stan' it without him, and I think fish cakes are the best of vittles!"

The sisters slept the sleep of contentment and got up in the morning with a sweet consciousness of impending evil forever removed.

But where was Peter? He did not come to breakfast. He was not to be found anywhere. For an hour they hunted anxiously, when just as Clorinda was peering under her hand into the dark corner of the wood-shed, where Joe had climbed over the pile to inspect certain old boxes and barrels, Peter flew right into the inspecting Joseph's face with a loud and exulting, "Cut-cut-cut-cut-a dacut!" and the astounded and confounded woman screamed out—

"Clorindy Mills! for the land's sakes! As sure as you're born, I eter's laid an egg!"

This settled the matter. The sisters had never kept chickens in their lives before, and had taken it for granted that Mrs. Emerson would not sell them a hen, and indeed it was an oversight on the part of the good woman herself.

But this unexpected development consoled Clorinda and Joe for the weakness they had shown about killing their pet, even for the solemn feast of Thanksgiving day. To kill a white Brahma pullet would have been the slaughter of the goose with golden eggs over again.

So Joseph went at the making and baking of her pies with joyful alacrity, and Clorinda had just laid the cod fish on table to flake and soak it for the dinner to-morrow, when the door opened and Mr. Hough, stumping in, laid down on the nearest chair a plump young chicken, a bag of cranberries, and a big red cabbage.

"I knowed ye had squashes 'nough," he said, looking out of the window straight at the pump-handle, as if nobody was in the kitchen, "and—and—well she allers looked out fur ye Thanksgiving, an' I allers calc'late to."

Then he stumbled out of the door, drawing the back of his hand across his eyes. And they had their chicken pie, though Miss Joe's experiment was a failure.—*Rose Terry Cooke.*

MARRIAGE ADDRESS.

The following address was recently given on the occasion of a marriage at Holy Trinity Church, Brompton, by *Bishop Short*, late of Adelaide:—"Dearly beloved in the Lord—This sacred place, the house of prayer; this solemn service, blessing you 'in the name of God the Father, God the Son, and God the Holy Ghost,' must, I venture to believe, have stamped ineffaceably on your minds as well as hearts the holiness of marriage as set forth in God's Word and by His Church. And this impression I desire by the grace of God to deepen in you by the few words with which I now bid you 'God speed.' Let the holiness of that bond, then, to which you have set your hands this day, never fade from your memories. By the law of God it is indissoluble. Separation there may be; severance not. 'What God has joined together as 'flesh' man can not put asunder.' Human passion and self-will may determine otherwise; but God only can loose what God has joined. View then, I pray you, marriage not chiefly as the completed satisfaction of human affection: much less as merely an advanced step in social life, least of all as the gratification of impassioned feeling. View it rather, as God in Christ would have you: view it as a help and support for the 'spiritual life,' and a preparation for Paradise: where marriage shall merge in beatific angelic love! Let me remind you how St. Peter in one short sentence exhorts Christian husbands and wives to remember always that they are 'heirs together of the grace of life,' that their prayers be not hindered. What high and holy aspirations are here commended to married Christians as they mingle their prayers and vows before the Throne of Grace! How may they, then, in some degree realize the 'mystic union,' which binds the Bridegroom of Souls to 'His Spouse the Church! What a bond of holy peace and love is thus offered to parents when life and its troubles, family sorrows and trials, press heavily upon their hearts! How would their united prayer then soothe the anxieties of daily existence, and breathe a holy calm on 'the waves of this troublesome world!' Never fail, then, my young friends to pray together, as well as in your private chambers, and 'the peace

of God shall keep your hearts and minds through Jesus Christ.' Again, who can estimate the widespread influence of such parental piety in after life, or how when roaming on youth's uncertain wild, the child of many prayers, in some far-off home or distant settlement, may, through the fellowship of the Spirit, be the subject of influences unseen though not unfelt to his soul's health! Or, if we narrow our view of holy matrimony to ordinary scenes of daily life, does not our Lord's presence and bounty to the poor married couple of Cana show how much of human happiness and social enjoyment centre in the Christian married state? The holiness of matrimony is indeed the safeguard of our times, of our homes, of our country, and our Church! Let us pray, then, while we are here standing in the presence of God, and blessing you in the name of Christ, that no perilous changes of our civil law may tend to lower in public estimation holy matrimony, or desecrate it to the condition of a mere human contract, to be made and dissolved by human authority. May God give us all grace to discern in Christian marriages:—1. God's holy institution and sanction. 2. Its spiritual essence and purpose. 3. And lastly, its final transfiguration into angelic affection when we are clothed with a spiritual body in the paradise of God. Amen"

THANKSGIVING TIME.

By M. D. Brine.

Only a little ragged boy,
Cold and hungry and sad;
No home of his own in the wide, wide world—
Poor little wandering lad!
All day he has walked the chilly streets,
All day he has begged for bread,
All day he has longed for his mother's breast
To pillow his tired head.

But only an orphaned lad is he,
Soft kisses are not for him;
And his heavy heart grows heavier still
And his eyes with tears are dim.
Outside of the large, fine house he waits,
To listen with envious ear
To the happy voices within, so full
Of merriment and good cheer.

"I wonder," he thinks, "what it really means—
This day that they call Thanksgiving.
Does it never come except for the folks
Who in grand, rich houses are living?
Does it only mean big dinners and fun,
And nice warm fires and things?
Does it ever happen that poor folks share
Just some of the fun it brings?"

Round the corner the shrill winds blow,
And whistle in Johnny's ears,
And seem to laugh at his childish woes,
And mock at his pitiful tears.
But a sweet face looks from the window-pane,
And a white hand beckons the boy,
And the rich man's daughter invites him in
To the scene of comfort and joy.

Oh, charity! messenger earthward sent
From the heavenly throne above,
To whisper in ears which might forget
The lesson of comfort and love;
Unseen you speed o'er the busy land
On your mission of peace and hope,
And many the willing but thoughtless hearts
Your tender whisperings ope.

Only a little ragged boy!
But warm, contented, and glad,
As he turns at last from the rich man's door,
No longer hungry and sad.
And he thinks, "I know what Thanksgiving means—
It means saying, 'Thank you kind God!'
And the hearts that helped him are filled with peace,
The gift of a well-pleased Lord.

—*Selected.*

Useful Hints and Recipes.

Ink spots on the fingers may be instantly removed by a little ammonia. Rinse the hands after washing in clear water.

HAIR-BRUSHES.—A few drops of ammonia put into a little water will clean a hair-brush better than anything else, and does the brush no harm. If very dirty, rub a little soap on the brush. After cleansing, rinse in clear water and hang the brush up by the window to dry. Do not let the bristles rest on any hard substance while wet. It is better to tie a string round the handle and hang up.

BRACKETS.—Pretty and very useful corner brackets can be shaped and made without difficulty, and covered with embroidery, damask or reps. Round the shelf or bracket a piece of the same material with the furniture cover or lambrequin may be cut in points or scalloped and finished with heavy fringe. These pieces are often beautifully embroidered on Java or canvas, and the brackets when finished are quite ornamental as well as useful. Leather work or pine cones varnished are often worked up into very fanciful brackets, and are quite strong and durable.

FOOTSTOOLS AND OTTOMANS may be manufactured out of old boxes, peck or half bushel measures, or long store boxes. Nail old bagging loosely on the top, leaving one side open till you have filled it evenly, plumply (not too hard), with cotton, hay, moss or Excelsior. Then nail the canvass very tightly all round, and cover with embroidery, or with material to match the furniture. Cover the edges with gimp or fringe. Nail a piece of oil cloth over the bottom to make it slide easily over the carpet when wishing to move it. Or the top may be fastened by a piece of strong leather or hinges to one side of the box and stuffed, and covered and trimmed as described above, and thus not only the footstool or ottoman is secured, but a box for pieces, work or anything necessary. In this case there should be castors on the bottom to move it, when filled, without trouble.

Youth's Department.

A CHILD'S THANKSGIVING.

By Mrs. M. F. Butts.

While older hearts sing praises
Upon this happy day,
We little ones would thank Thee
As well as children may.
We know that Thou hast loved us,
And blessed us from our birth,
And that Thou art the Father
And Lord of all the earth.

And so we wish to tell Thee
How glad we were in Spring,
When every bud was bursting,
And birds began to sing;
When all the level meadows
With sweet wild flowers were spread,
And the broad sunny pastures
Were one great violet-bed.

How glad we were in Summer,
When the long, warm, happy days,
So full of song and sunshine,
Seemed made for children's plays;
When sitting in the shadow
Of Thy tall, waving trees,
We watched through their green branches
The humming-birds and bees.

How glad we were in Autumn,
When fields were full of grain,
And busy hands were reaping
The corn on many a plain;
We knew then that Thy children
In every bright home-fold
Would have good food in plenty
Through the long Winter's cold.

We have been led in safety
Upon our peaceful way,
While the full year has brought us
To this Thanksgiving day.
O' every needful blessing
We've had our daily share,
And now we thank Thee, Father,
For all Thy love and care.

—Exchange.

ABE'S GOBBLE! GOBBLE!! GOBBLE!!!

A Thanksgiving Story.

"Pink, do you think you could cook a turkey all your own self?"

"I don't know, Abe, I never tried. 'Spect I could, if anybody would give me a chance."

"How would you do it, Pink?"

"I'd stuff it with cranberry sauce first; then I'd—let me see—sprinkle salt and pepper and sugar over it, and put it in a pan; then I'd put it in the oven—no, before I put it in the oven I'd put flour and water and a pinch of corn starch in the bottom of the pan for gravy."

"Which shows very plainly, Pink, that you don't understand the first principles of turkey-cooking, and my whole scheme is kicked over. They don't put cranberry sauce inside of turkey; they keep it separate, I know, 'cause I was at the Christmas festival last year. They stuff 'em with some kind of squashy materials made of bread."

"Abe, you are a 'ceited feller; you always think you know everything."

"Well, Pink, I've got a scheme in my head. Sit down here, and hold your ear close to my mouth, and I'll tell you something; but if you breathe a word of it, it will be at your peril."

"'Pon honor, Abe, I'll never breathe a word of it as long as I live."

"Gobble! Gobble!! Gobble!!!"

"Abe, you screamed so loud in my ear you almost made me deaf."

"Well, Pink, I've made up my mind to have a turkey for our Thanksgiving dinner, and when Abraham Lincoln Hanley makes up his mind to do a thing, it's about as good as done."

"Abe, I heard mother say she was going to get a chicken to roast, and that it would be so good that we couldn't tell it from turkey."

"No, Pinkie dear, mother is 'muntaken,' as you used to say, for once in her life. You can fix a chicken up with all sorts of fixin's, but you can never make a turkey out of it. A chicken and a turkey have each their own peculiar flavor. I could tell them apart if I tasted them with my eyes shut. No, Pink, you can't fool me on turkey. I'm going to have one, and I'll show you the difference."

"Where are you going to get the money to buy it with?"

"Earn it, Pink."

"Why, Abe Hanley, turkeys cost awful high. You couldn't earn money enough in one week to buy a turkey."

"Don't squelch the case the first thing, Pink; that is the way with girls—faith of the mustard-seed kind. I've been working this scheme out in my head for three days and nights. It is sure to win. I don't want mother to know anything about it. You know she will be at Judge Stone's, helping them in the morning, and she'll

send me to old Tounley's market for the chicken, and I'll get the turkey instead, and put her money under her plate at dinner time. What a march I'll steal upon her! The turkey will outgeneral the chicken this year. But here comes the trouble; you can't cook the bird. If I were a girl I'd learn how to cook turkeys before I was one day older."

"How can I learn, Abe, when I haven't got anything to learn on. I can ask Judge Stone's cook all about it, and I'll do just as she tells me, 'zactly."

"You make her give you her hand on it that she won't tell, before you ask her, Pink. If you don't, my whole scheme will be published in the next morning's papers, and the news-boys will be crying it out as a sensation. There comes mother, Pink; mum's the word."

This conversation occurred one evening, a week before Thanksgiving Day, between a brother and a sister whose mother was a widow. Mrs. Hanley supported herself and children by doing work for her richer neighbors. She was a patient, cheerful worker, and had the respect and sympathy of all persons who knew her. She prepared the children's supper, of which they ate very sparingly, their appetites being overcome by the weighty subject upon their minds that night.

The next morning Pink was awakened before daylight by her brother, who whispered "I haven't slept an hour all night thinking about that turkey. How can you sleep so soundly, Sis, with such an obstacle to be overcome as the cooking of that turkey?"

"I woke up lots of times, Abe."

"O Pink, you snored all night, for I heard you."

"Then I dreamed about it, Abe; I thought it was a turkey crowing when you woke me up."

"You little goose! Turkeys don't crow. How ignorant you are of the ways of the world, Pink Hanley, Turkeys gobble, gobble, gobble."

"Well, Abe, I never saw a living turkey in my whole life."

"I've seen lots of 'em, Pink. When I was out at Jim Foster's father's farm, the old turkey cock used to wake me up every morning."

"No wonder you know so much more than I do. It isn't 'cause I'm a girl that I didn't know turkeys don't crow; it's just 'cause I haven't had your chance."

"I s'pose that's so, Pinkie. It's Saturday, and as soon as I swallow my breakfast, I'm off. I mean business, little girl. You'll find out what your brother, Abraham Lincoln Hanley is made of before Thanksgiving comes."

"Mister, would you like your coal put in?" The gentleman addressed stood in front of an elegant residence, before whose door a load of coal had just been dumped.

"You are not strong enough to do it, my boy."

"O yes I am, sir; and I'll do it cheaper than a man will, if you'll let me have the job."

"Well, go at it; and if you do a man's work, I shall give you a man's pay."

"That's the man for boys to work for," thought Abe as he said "Thank you, sir."

Abe went to work with a will. Soon two of his playmates came along.

"Halloa Abe," said one of them. "Got a job, have you?"

"Yes," replied Abe.

"You'll get enough of it, I guess, before you get your pile under cover. I'd advise you to throw it up and tell the boss you found it was more than you can carry."

"No, Sam; I engaged to do this job, and I'm the boy to fulfill a business agreement every time."

"I say, Abe," said the other boy, "take Sam's wise advice, and leave off now and come with us. There's the best ten-cent show you ever saw, on the avenue; it's the show for the price. There's two monkeys, a goat, a raccoon, and a fox; snakes too, and an alligator whose mouth is big enough to swallow you and your job without winking. Crocodiles too—all for ten cents!"

"Some other time, boys," said Abe. "I haven't got a dime to spend in shows this morning."

"Like as not the man will let you in for nothing. He let one boy in if he'd bring some chicken bones to feed to the animals, and another boy got in by giving two apples to the monkey, and Jim Forbes got in just for turning the hand-organ a few minutes."

"The show man must be pretty hard up," replied Abe as he wheeled a barrow full of coal into the yard.

"We can't spend our time arguing here," said one of the boys.

"Pass on then," shouted Abe.

"Abe Hanley used to be the first boy on the ground of a ten-cent show," said Sam Tuttle as he passed along. "I wonder what's got into him?"

"Perhaps he's got religion," said his companion.

"Do you see that, Pink Hanley?" said Abe as he bounded into the house with a bright silver dollar in his hand. "Do you see that shine?"

"Why, Abe Lincoln Hanley, you're just splendid. How did you get that?"

"Putting in coal for a gentleman on Sixth avenue. I don't know what his name is, but he is a square man, and paid me well. But, Pinkie, my arms are awfully tired and ache so hard, and my feet too. Don't tell mother."

"I am so sorry, Abe. I'll rub 'em with liniment to-night, and you'll be well in the morning. It says on the bottle 'A sure cure for man and beast!'"

"If you were only a boy, Pink, you could split my kindlings for me to-night."

"I guess I can split kindlings, if I am a girl." Pink ran out into the wood-shed.

"Don't cut yourself with the hatchet, Pink; it's sharp. Better let me split 'em; my arms feel better now."

"No sir, Abe Hanley, I'm going to do something my own self."

"How about the cooking, Pink?"

"I've found out all about it, Abe. You just make a dressing of bread crumbs, pepper, salt, sage, and eggs. Mirandy Helps told me, and she said she would come down in the morning after mother got away, and fix it all for me."

"Mirandy is real good, Pink, but she is the talkingest woman I ever knew; you're sure she won't tell mother?"

"I know she won't, Abe. She promised me for sure she wouldn't."

"I stopped at the market on my way home, and found I can get good sized turkeys for one dollar and a half. I've only got fifty cents more to earn and three days to earn it in."

"I didn't know before that it is so easy to earn money, Abe."

"Just let me tell you, Pinkie, that it isn't as easy as you think. I tell you I ache all over, getting that dollar."

When Abe went to bed, Pink put the liniment bottle under her apron, and rubbed her brother's aching arms until her little hands were tired. The next morning the aches and pains were all gone.

Abe found during the next three days that all men were not square men. He got only a dime when he thought he should get twice as much for work that he did. When Wednesday night came, he was twenty cents short of the required sum.

"Things look dark, Pink," he said, "but never give up the ship or the turkey."

"We can get a smaller one," said Pink.

"Driven to death here, boy, trying to fill orders. Can't you give us a lift and carry this basket to Eighth street? Make that turkey bargain square with you, if you will."

This was what the market-man said to Abe when he went in to buy his turkey. Abe took the basket with a good will. When he got back, the turkey was tied up in a paper for him, and he never felt so happy before in his life.

"Pink," said he, as he came in cautiously with his prize, "gobble! gobble! gobble! I've got him sure. I'll bet Vanderbilt, with all his railroads, doesn't feel as rich as Abraham Lincoln Hanley does to-night."

After Mrs. Hanley had gone to Judge Stone's, Mirandy Helps came in and fixed the turkey. She brought a bowl of cranberry sauce with her for a Thanksgiving momento, she said.

"Pink, you must baste the turkey every fifteen minutes while it's roasting," said Mirandy, as she put it in the oven, "and be sure to keep a good fire."

The little girl got a large needle and threaded it with coarse cotton—"Please show me how to baste it?" she said.

"Just hear the child," said Mirandy, laughing loud and long. "That isn't the kind of basting I mean," she said, as she showed Pinkie how to do it in the right way.

After Mirandy Helps went away, Abe kept coming in to look into the oven. He asked Pink so many questions, that she said very consequentially, "Anything but a boy meddling in the kitchen with women folk's business."

Abe had to laugh, and asked her if she stuffed her turkeys with cranberry sauce and put basting threads all over them. But when Pinkie was going to cry, he kissed her and said if it had not been for her and the liniment, his arms would have

been so lame that he couldn't have cut up the pieces of turkey on his plate.

You can imagine how surprised that dear mother was when she came home and found dinner ready on the table, with a large fat turkey on the platter instead of the small chicken she expected to cook herself and put there. How she kissed her thoughtful children when they told her all about it, and what tears of joy she shed over them.

"I am the happiest, richest mother in the whole world," she said, "and my heart is full of thanksgiving to God for giving me such good children."—N. Y. Evangelist.

AN ENTERPRISING ARCHITECT.

Adjoining one end of the royal palace of Naples, which is the future home of the Crown Prince, is the theater of San Carlo, which has an interesting story. When Charles III., was King of Naples he issued orders for the most magnificent theater of Europe to be built in the shortest time possible. Angelo Carasale, a Neapolitan architect, offered to complete it in three months, and by great effort and energy actually did so. On the opening night, the King sent for the architect to come to the royal balcony, and there publicly commended his work, adding that only one thing was lacking, and that was a private door and stair-case leading from the palace into the theater for the use of the royal family. The architect bowed low, and retired that the play might begin. When the play was finished, the architect again appeared before the King, saying, "Your Majesty's wish is accomplished," and preceded the astonished monarch to a private entrance in one end of the theater. In the three hours that the acting had engaged the King's attention, the untiring architect had collected his workmen, and by almost superhuman effort had completed his task. He had torn down partitions and laid huge logs of wood for a stairway; but elegant velvet carpets and beautiful curtains concealed the rough floors and defaced walls, while a skillful arrangement of handsome mirrors and chandeliers produced a magical effect, and made the whole seem the work of fairy hands. Afterward, the entrance was properly finished, and last summer I walked from the palace through this private door, and stood in the royal balcony where the King had received the architect nearly one hundred and fifty years before.

—St. Nicholas.

THANKSGIVING EVE.

A True Incident.

Hand in hand through the city streets,
As the chill November twilight fell,
Two childish figures walk up and down—
The boot-black Teddie and sister Nell.
With wistful eyes they peer in the shops,
Where dazzling lights from the windows shine
On golden products from farm and field,
And luscious fruits from every clime.

"O Teddie!" said Nell, "let's play to-night
These things are ours, and let's suppose
We can choose whatever we want to eat;
It might come true, perhaps,—who knows?"
Two pinched little faces press the pane,
And eagerly plan for the morrow's feast
Of dainties their lips will never touch,
Forgetting their hunger a while, at least.

The pavement was cold for shoeless feet,
Ted's jacket was thin; he shivered and said,
"Let's go to a place and choose some clothes."
"Agreed!" said Nell, and away they sped
To a furrier's shop, ablaze with light,
In whose fancied warmth they place their hands,
And play their scanty garments are changed
For softest fur, from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell,
"These make believe things seem almost true;
I've most forgot how hungry I was,
And Teddie, I'm almost warm, aren't you?"
O happy hearts that rejoice to day,
In all the bounty the season brings,
Have pity on those who vainly strive
To be warmed and fed with imaginings!

—Congregationalist.

WHY WE FEAR.

I was at a funeral the other day—not the fashionable funeral of a great man, but the quiet, humble burial of a babe, born to poverty, but mercifully taken home before its iron had entered her soul.

She was a drunkard's daughter, and her father now sat at her head, for once decently "clothed and in his right mind." He looked sad and desolate, and as I watched him I wondered what remorseful thoughts were passing through his brain. The minister was late in coming, and we had been awaiting him perhaps a half hour when I noticed the father growing restless and nervous.

He rose, went to the window, then to the door, and finally, without a word, stepped out and down the street.

As I sat, I could see him enter a low doorway, about half a block away, and wondered what he could want there—but soon the minister arrived, the man returned, and the services began.

The bereaved father seated himself close to the door, and twice again during the service of perhaps an hour, he stole out and disappeared within the low doorway. My curiosity was so excited that when I came away I passed the place and looked in.

There was one dirty window filled with bottles, and the word "Saloon" on the door.

So masterful had the passion for drink become, that even with his child's dead body before his eyes—even with the solemn words of consolation and prayer in his ears—he could not withstand its temptation!

And yet our young men say, lightly, "Why do you fear for me? Don't you think I can stop when I like?"—Royal Road.

THE LARGEST LIVING ANIMAL.

What a monster of contradictions!

An animal which looks like a fish, but which is not a fish; which lives always in the water, but which cannot live long under water, and which nevertheless will die on land; which has a mouth large enough to engulf at once a dozen readers of *St. Nicholas*, but whose throat is so small that your father's fist can fill it.

"A whale! Yes, a veritable giant among giants, the largest of all living creatures."

To one who does not know the reason for it, it must seem odd to say that the whale is not a fish. But, in fact, it is no more a fish than you are. A fish has cold blood, and takes the little oxygen it needs from the water by means of gills; while the whale must take its oxygen from the atmospheric air just as you do.

You need to take oxygen into your lungs to give to your blood at very short intervals, so that you cannot exist for more than two or three minutes at the utmost without breathing. Of course, it would not do for the whale to have to breathe so often, for in that case he could never stay under water long enough to secure his food, and would consequently starve.

To provide against this catastrophe the whale is enabled to charge a reservoir of blood with oxygen, and thus, with an hour's supply of aerated blood, it can dive down and remain under water until the supply is exhausted. Should it be detained after the supply is gone, it will drown as surely as your own self.

The tail is set transversely to the body, and its motion, unlike that of the same member in a fish, is up and down; and with such vigor does it move that the surrounding water is forced into a series of whirling eddies.

This tail is, moreover, the whale's chief weapon, though occasionally it does make use of its head or of its teeth, if it have the latter. Stung to fury by a harpoon, it will sometimes lash about with its tail to such purpose as to dash the stout whale-boat to pieces and hurl the inmates into the sea. As a rule, however, the whale prefers to run.—*St. Nicholas*.

Pleasantries.

"I say, Brown, that dog walking on three legs must be good at mathematics." "How so?" "Why, just see how naturally he puts down three and carries one."

It is a mean wretch who will slyly drop a hair switch in a car loaded with women, and then smile as he sees every woman make a grab for the back of her head when she notices it.

Old Uncle Mose, of Austin, had never been to the theatre, but having stuck up bills for a theatrical troupe, and having received a complimentary ticket to the gallery he concluded to attend the performance. He went dressed up in his Sunday attire.

He had not been inside of the theatre more than half an hour when he emerged shaking his head. "Don't you like the performance, old man?" asked the surprised doorkeeper. "No, sah, I don't like dem performances no way ye kin fix it." "Why, what's the matter?" "Nuffin much, 'cept in' a 'oman on de platfom got to talkin' 'bout family 'fairs wid de husband ob anudder 'oman, an' I didn't perpose to stay. My ole marster in Virginny got shot plum ter pieces for doing dat berry foolishness. Dars allers trouble whar dat sort ob foolishness is gwine on, an' Ise a judishus nigger, I is. I don't want ter be shot in de leg by mistake, or be brungter up as a witness in de case when it strikes de courts."

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D. D., SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, NOVEMBER 28, 1883.

THANKSGIVING DAY.

On Thursday next the people of this favored land will join in a national thanks giving to Almighty God for the blessings He has conferred upon them during the year. We are glad to see that the day appointed by the President of the Nation and the Governors of the States is coming to be more universally kept. For years its observance was confined to New England, and even there, at times, there were some conscientious scruples about issuing the proclamation, because it was feared that it involved a mixing up of Church and State. The recommendations of the Government officials are, however, so clearly advisory that no danger can be apprehended from them. Nor is there any probability that Thanksgiving Day will ever supersede such Christian festivals as Christmas and Easter, upon which people are laying more stress every year. Besides these, there ought to be days that will serve as breakwaters in the tide of business life which flows so rapidly that every flume is white; days of family reunions and social joys which will help to promote domesticity and, above all, lead men to

"Praise God, from whom all blessings flow."

Any such voluntary turning aside from the cares that distract men; any gathering up of the soul for an expression of gratitude to the Father of Lights, from whom cometh down every good and perfect gift, must be beneficial. Let Thanksgiving Day be kept. No one who takes an inventory of the mercies he has received can fail to see that he has much to be thankful for.

THE 400th ANNIVERSARY OF ZWINGLI'S BIRTH.

Now that the recent Luther Jubilee has revived so much history it would be well to call to mind other prominent actors in the Reformation of the XVI century. Zwingli, Bucer, Calvin and a long list of heroes did much in restoring the church to purity of doctrine and life, and we can get no proper conception of the Reformation without considering the important part they took in it.

The 400th anniversary of the birth of Ulrich Zwingli, will fall on the 1st of Jan. 1884, and will afford the occasion to bring out the history of that remarkable man. As our readers are aware, all the synods of our Church have directed attention to this, leaving it to pastors and people to determine how, and to what extent the day should be celebrated. The Reformed Church has never become identified with the history or teachings of an individual man, and the enthusiasm it may show for a hero may be less marked, but we hope the recommendations of the Synod will be followed in so far as to bring the genius and mission of Zwingli prominently before the people. Certainly no man has been more universally misunderstood. Many date the commencement of his reformatory work from the time of his open controversy with Luther. But Köstlin who will not be accused of partiality in speaking on the subject, says: "Although this is the first time that Zwingli makes his appearance in the history of Luther, and was never treated by him otherwise than as a new offshoot of fanaticism, it is important to understand and appreciate him aright, to bear in mind the fact that himself only a few months younger than Luther, he had been working since 1519 among the community at Zurich as an independent and Evangelical Reformer and had extended his active influence over Switzerland, however little he had been noticed at Wittenberg." Let that fact be emphasized.

Then, too, the prevailing impression among those who have been satisfied with second hand information, is that Zwingli was a rationalist and an iconoclast, which is very far from the truth, as proper investigation will show.

The piety, scholarship and zeal of the Swiss Reformer, are beyond question. He

was not infallible, and we are not ready to accept all he said or wrote, but there is more than one side to the truth, and he did a grand work in bringing this fact out. It is proper that he should be more fully known, and we are perfectly willing that even those who differed from him should throw their calcium light upon him and his work.

We hope that moderate discriminating truthful discourses, illustrative of the life, character and work of Zwingli, will be delivered before all our congregations, at some convenient time in the near future.

We would like to hear from the brethren by card on this subject, that we may know how general the movement is likely to become.

THE LUTHERAN'S LOYALTY AND SENSITIVENESS.

The Lutheran has taken the article of one of our contributors on "Over-sensitiveness" sadly to heart, and intimates that the MESSENGER, "in its superior wisdom," wishes to settle the terminology of the Lutheran Church. The best reply to our esteemed contemporary would be for us to republish the article at which it takes offense; but, as it would not reach the Lutheran's readers, they must, we suppose, be allowed to take the misrepresentation made of it. That is often the difficulty. Statements and counter-statements travel in different directions, and gallant knights see only one side of the shield. If the Lutheran will publish the article it refers to in full, we will engage to publish an authorized well-tempered reply to it, of equal length, and then let readers of both papers judge whether there was any ground for offense. Is not that fair?

We are glad that our esteemed contemporary has given us occasion to refer to the article again. If our readers will turn to it on the first page of the MESSENGER of November 7th, and study it carefully, they will find that it is a calm, scholarly, magnanimous apology for the term, "consubstantiation," which is employed to represent the Lutheran view of the Lord's Supper in theological literature, and is not used among scholars in the way of reproach. The justification of the term by a quotation from the *Formula of Concord*, which seems to constitute the offense, was not an attempt to force it upon them, but to show the historic ground of it; and this was accompanied in the article by the remark that if a better term could be furnished by our "Lutheran brethren" to designate their theory, the other denominations would accept and use it. Those who may be interested enough to peruse our contributor's article will see how fairly the quotation is discussed all through, and with what good spirit.

Our esteemed contemporary in reply to this says: "The Lutheran Church will never cease to protest against the designation of the scriptural doctrine as 'consubstantiation,' first, because the term is used to teach a presence of Christ in the Holy Supper our Church has always most emphatically rejected, and, secondly, because when even explained as not intended to denote a local presence, but simply to mark the union of the substance of Christ's body and blood with the bread and wine, it is inadequate, neither the *con*, nor the *in*, nor the *sub*, taken alone being sufficient to present the full force of the words of the institution. Consubstantiation, impanation and subpanation, each present only one side of what to be accurately stated, must be so formulated that neither can be conceived of alone."

We do not understand what is meant by this. It seems to imply, that the term is wrong in kind and yet insufficient in quantity. What does the Lutheran mean by the last sentence quoted? If we could get a word to take in all three prefixes, and apply it to a spiritual presence, would that satisfy it? If so, let them get up the word.

We protest that there has been no disposition to settle Lutheran terminology, but simply to have Lutherans do it for us. We cannot take the term out of the books, or insert notes of explanation and apology whenever it is used, but if they will give us a more satisfactory one, we will try to have it put into the dictionaries and employ it on all proper occasions.

The Lutheran concludes with this promise: "When the readers of the MESSENGER are willing to be called *Dutchmen*, because some of our neighbors apply the term to both Lutherans and Reformed, and might attempt to show its pertinency by an argument from the word *Deutsche*, with astonishment at our obtuseness in rejecting their kind instructions, the 'Lutheran brethren' may be more docile pupils."

Very well, that time has now arrived.

The readers of the MESSENGER are quite used to being called *Dutchmen*, and no longer think that loyalty to truth requires them to be sensitive to it. They somehow are a little restless when they are called *Dutch Lutherans*, as if they were "only that and nothing more," but we could get used even to such an epithet contemptuously applied, if it were commonly understood that German Reformed people were meant by it.

EDUCATION.

Don't smile; the subject is old, and much handled, and though often well used it has been oftener miserably abused. It has many sides also, and of all subjects is one of the most comprehensive. Our remarks at this time have been suggested by an excellent article from the pen of Prof. Geo. F. Mull, in the Reformed Quarterly Review. It is an earnest and forcible plea for religion in the public schools.

Suppose now we relate our experience. And we know it is the experience of thousands of others. In our boyhood we attended the public schools—and the daily reading books were, the Old and New Testament—or, as all said, the Bible and the Testament. Every one that could read tolerably well read in one or the other. This was the practice for many years. Besides, in those days, if the teacher happened to be that sort of man it was not uncommon for him to give a practical exposition of important Scripture texts. And, though it did not appear strange then, it does now, there was not a murmur of objection to it all. It is very common now to make sport of the schools and system of teaching at that time, and the vast improvements are well known, yet it is to be regretted that while the methods of teaching to-day are greatly superior to those of the first half of our century, there has not been preserved the reverence for sacred things that was inculcated in the Bible reading schools.

It is within a comparatively recent period that religion in the public schools has been much decried. Now it is in the mouth of nearly every one that the State cannot teach religion, because of the variety of religious opinions, as if that were saying a very wise thing. Even if the State cannot teach religion, what should prevent teachers from doing it? And the only effectual way for the State to prevent it would be to appoint infidels for teachers, which no State in the American Union would do. If believing teachers of the present period do not include Christianity in their instruction, it is not because they dare not do it, but because of the senseless theories that seem to forbid it. The notion that Christian people would rather not have Christian instruction for their children in the public schools, for fear their denominational watchword might not receive the orthodox pronunciation, is pure imagination without a shadow of reality. Individual exceptions here amount to nothing. The people, the mass of Christians, are not hair-splitting theologians, and are glad to have their children taught the principles and practices of revealed religion, by any man or woman who is a Christian. They are not half as illiberal as many of the clergy. Ours is a government of the people, and they have not called for the exclusion of religion and the Bible from the schools. The argument against religion in the schools has its origin in infidelity, an invention of Satan, to serve as an effective appeal to the sectarian spirit, and a monstrous lie against the people of God. Give them schools of a positive Christian character, and we will hear no complaint except from the enemies of God and man.

We drop this important subject for the present, but expect to return to it again.

A JUST MAN.

The just man is frequently spoken of and highly commended in Holy Writ. He is none other than the honest man, in our present form of speech, who is said to be the noblest work of God. When we think of the just or honest man, our conception is that of one who, in his dealings with men, gives to every man that which is his due. He does not claim more than his own. He makes no attempt to take an advantage or to defraud. He is strictly honorable and upright in his business relations with his fellow-men.

Man stands in a varied and complex relationship in the world. His business is but a small part of his life. He is not only a farmer or a merchant; but he is a son, a brother, a husband, a father, a neighbor, a citizen, and a great many other things. All these positions give him importance. He has claims upon others by reason of what he is in these various ways. But others have

claims upon him also. Peculiar and special duties arise out of these relations which he sustains to his fellow-men.

And it is apparent that a man cannot be a just or honest man who willfully fails to discharge any of his obligations. He is to look not only at claims he has upon others, and to exact what they owe him. That would hinder him, in a large measure, from seeing what he owes to others. But he is to look also at their claims upon him. He is to put himself in their place at times and look at their relationship from their standpoint, so that he may feel the force of the obligations which rest upon him. And he is to discharge these obligations strictly and faithfully.

A man sells me some valuable things. I am unjust, if I refuse to pay him the price, to the uttermost farthing. My parents have given me protection and care and food and clothing and such love and tenderness as parents alone can give. I am unjust and dishonest if I refuse them respect and obedience and love and honor. I am withholding what I can pay, and what belongs to them from me. So my wife and my children, my brothers and sisters and my neighbors, all have claims upon me. The township repairs the public roads and supports the schools. The county cares for the poor, dispenses justice and protects my rights of property and life. The state and nation enact wise and beneficent laws in my behalf and protect me against foreign aggressions. Can I be an honest and just man and not render what equivalent I may for all this? The just man cheerfully pays his taxes, goes to the polls and votes for the best man, and takes up arms for the defence of his government, when necessary.

But man is also related to God. And what claims does not He have upon us? And what does not man owe to Him? God is the author of our being. In Him we live and move and are. He gives us everything we have and need for time and eternity. He gave us His Son and His salvation. He gives us peace in believing, the peace that passeth understanding, here; and He promises us inconceivable happiness and well-being hereafter. We owe it to God to acknowledge Him and to be thankful to Him, and to believe, trust, obey, love, and serve Him, with our whole heart. It is our duty, to say nothing of the privilege side of the matter, to recognize Christ, and accept His offer of mercy. What He has done for us demands this much from us. He did not come to give Himself a ransom for many to be scorned and rejected by them. Such conduct gives the deepest dye to human guilt. As just and honest men, giving to each his due, we must avail ourselves of Christ's blood, to cleanse our hearts from sin, of His grace, to renew our souls, after His image. If we refuse to do this, we are refusing to discharge a legitimate claim which Christ has upon us. If we do less than this we are not strictly honest. A just man, in the full sense, is a Christian man. And he alone is worthy of "that grand old name of gentleman."

We wish that persons sending notices of marriages would sign their names to them, as it is not always safe to publish announcements that may come to us on separate anonymous irresponsible cards. The brethren will see the necessity of exercising care on this point. A notice of the kind just received may be all right, but we cannot be certain about it.

Two large editions of the Almanac for the Reformed Church for 1884 have been sold, and the demand has not been met. It is hoped that orders will continue to come, so that it may be still more widely distributed. It contains information more especially in regard to our mission work, which all our own people and many others should possess.

It will be seen, from an advertisement in the Business Department, that an Order of Service has been prepared for the Zwinglian Festival. It is commended to pastors and others for examination.

Communications.

ANOTHER CONGREGATION ORGANIZED.

The first Sunday in November, 1883, was a day of rejoicing for the Reformed members in and around Abilene, Dickinson county, Kansas. Since the 1st of July services have been held at this place regularly every six weeks. The interest increased to such an extent that the brethren felt the time had arrived to effect an organization, and on Sunday, November 4, after the regular religious services had closed, a congregation was organized, consisting of eighteen members. Two elders and two deacons were elected, after a constitution had been adopted, previously prepared by the missionary. The officers will be

installed at the next meeting. After the organization was complete, and before an adjournment took place, several addresses were made by different brethren, in which they expressed their great joy in having obtained the desire of their heart—a Reformed Church. Having lived in this western country from five to ten years, patiently waiting and praying that the church of their fathers might be established, doubts often arose in their hearts whether the object could ever be accomplished.

No doubt, these brethren, often reflecting upon the time when they lived in Pennsylvania, and as officers of the church they were zealous in the welfare of their fellow brethren, and now being removed from kin and friends, the church seemed to have lost sight of them and cared not for their spiritual welfare. These were, no doubt, dark hours, almost of despair, that perhaps, after all, that religion in which we found so much comfort among our brethren in the east, may be void of that charity and love which extends its hand to the brethren. Is it any wonder then that there was rejoicing on the above occasion?

The members who composed the organization are from Gettysburg, St. Thomas, Turbotville and York county charge. This new interest needs a fostering care. A minister first of all is necessary to take charge of this place, and a real good man is necessary.

In the meantime, the charges who have a peculiar interest and attachment to these members could arrange to give them speedy help. A dollar now is worth as much as five might be a few years hence. Two building lots are already ours in the heart of Abilene. A house of worship must soon be erected. Enough Reformed material is in the neighborhood to double or even triple the membership in a short time. If a self-denying faithful pastor takes hold of this work, we believe that Abilene will be one of the first, if not the first, self-supporting charge in the State. Twelve miles south of Abilene is a self-supported Swiss Reformed Church, of which Rev. A. Bollinger is pastor. A pastor in Abilene would not feel that he was alone in the work as some of the other pastors in the State do, whose nearest co-worker lives 100 miles away.

On the 6th and 7th of November I also made a trip up through the Solomon Valley, and found Reformed members from York and Martinsburg. I preached in the Snodgrass School House, No. 23, five miles north-east from Minneapolis, in Ottowa county, on election evening. The house was full, and it was the most attentive audience I ever preached to, remembering, especially, that this neighborhood is full of Spiritualists.

While there I was the guest of Levi Miller's family, who moved from Martinsburg, Pa., five years ago, and who had neither seen nor heard a Reformed minister since. It is needless to say that they were delighted with my visit. They expect to unite with the Abilene church, which is thirty miles away. The Abilene pastor could do mission work through the Solomon Valley.

For the encouragement of the missionary societies in the East, I will state in this connection what can be done by a small society. Last January, Rev. Joshua Wolbach organized a Ladies' Missionary Society in his church, in Dakota, Ill. In about five months time, with a membership of twenty, they raised about \$60, of which amount \$20 was sent to me for mission work under my charge. This is very gratifying, and proves what I often stated last winter in my collecting tour, that these western missions would soon repay the help afforded them at the beginning. Bro. Wolbach feels thankful for what can be accomplished in the Lord's vineyard, and the day of small things must not be despised.

Our eastern friends may have censured us for not writing ere this, or oftener, of our mission work in Kansas, but to perform the work of three or four missionaries, who ought to be here now, help, we found it impossible to use any of our time for this purpose. We feel much encouraged in the Kansas mission work.

D. B. SHUEY.

CHURCH DEDICATION AT SHREWSBURY.

It is to be regretted that no notice of the dedication of the fine new church at Shrewsbury found its way into the MESSENGER; but even at this late date it possesses sufficient interest to be inserted.

The service of dedication was appointed for the 29th of April, but on account of the bad weather it was postponed two weeks. Rev. Dr. A. Wanner, of York, nevertheless preached a dedication sermon in the German language, and Dr. T. G. Apple, of Lancaster, preached a short sermon in English. The dedication then took place on the 13th of May, when Professor J. S. Stahr preached in German, and Dr. Apple, a dedication sermon in English. Dr. Apple preached to a congregation in the country in the afternoon.

The new building is a handsome brick edifice in the Gothic style, 55 feet in length and 36 feet in breadth. The exterior presents a fine appearance, and the interior fully meets the expectations awakened by looking at the church from outside. The Gothic windows are of stained glass, and very handsome. The pews and chancel furniture are of walnut, and the floor is nicely carpeted. Although Shrewsbury is distinguished for its fine churches, this new Reformed Church easily takes its place and holds its rank among them. The cost of the building was \$5,500, and the congregation and pastor are to be congratulated on having it all paid off before it was dedicated. Alongside the church stands a very handsome new parsonage, occupied by the pastor, Rev. A. F. Dreisbach. The pastor has been very successful in his labors in his charge. The congregations are growing in a healthy way. He has confirmed large classes of catechumens in each of them. During his three years' pastorate his confirmations have averaged over 40 for each year. He is much beloved by his people, and highly esteemed by the whole community.

CHURCH REOPENING.

It is a great pleasure to revisit familiar places and mingle with tried and true friends. It was especially pleasant for me to be present and take part in the reopening services of the First Reformed Church of Baltimore, on November 11th, and to preach the sermon on that occasion. For some months the main audience room of the church was closed to the public, during which time it was re-frescoed, painted, the pews re-dressed, and the windows decorated with churchly designs in imitation of the best style of stained glass. The work has been so well done, that the casual observer would not know the difference between this and the genuine glass.

The internal appearance of the church has been somewhat and greatly improved by the work done. Everything is in good taste, and the general effect will be to assist the worshipper in realizing that he is in the house of God. The windows are, with several exceptions, in memory of the sainted dead, from the tender infant to the aged pilgrim. Among the number, one bears the name of Rev. Elias Heiner, D. D., a former pastor of this congregation. This work of improvement was undertaken and largely carried forward through the energy and perseverance of Rev. J. T. Rossiter, the present faithful pastor of this congregation, who is justly beloved

by his people. The sermon on this occasion was based on Pa. 84:1, and though the day was disagreeable because of rain, the audience was good, the music of a high order, and the whole service of such character as to leave an abiding impression for good. It was an event in the history of the congregation, and one which the writer greatly enjoyed with them. E. R. E.

LECTURE IN SHREWSBURY.

On Friday evening, the 18th of November, Dr. T. G. Apple, of Lancaster, delivered the first of a course of lectures for the Classical Institute of Shrewsbury, under the care of Prof. Fulton. The lecture was delivered in Odd Fellows' Hall to a large and intelligent audience. The subject of the lecture was "Manners and Morals," showing the influence of manners on the development of the moral nature. Although its delivery occupied an hour and twenty minutes, the lecture was listened to with fixed attention to its close.

Dr. Apple remained in Shrewsbury on Sunday and assisted Pastor Dreisbach at a communion in one of his country congregations, and preached in the church in town in the evening. The congregations on both occasions were unusually large, the church in the evening being crowded. The class confirmed numbered 18 persons. Pastor Dreisbach has great reason to be encouraged by the success of his work.

ORDINATION AND INSTALLATION.

Three months ago, there were several vacancies among our ministry in Schuylkill county. At the present time every charge enjoys the labors of a regular pastor. It was painful to the earnest worker to know that some of our people could not enjoy the regular ministrations of the sanctuary. The Lord's day occurs every seventh day, and it is but natural for Christians to desire special communion with the Lord in His temple on these holy days. To deprive the soul of these Sabbath feasts, is more cruel than to withhold the daily bread from the body. The latter will end in physical, the former in spiritual death. Thanks be to God, that the Christian week is not twenty eight days long!

On last Sunday afternoon, the committee, by the appointment of Lebanon Classis, met in the Reformed Church at Minersville, to ordain the licentiate, George A. Zellers, a minister of the Gospel, and install him as pastor of the Minersville charge. The committee consisted of Revs. L. D. Steckel, A. R. Bartholomew and W. Donat. The latter member was absent.

The services were very solemn and impressive. The duties of pastor and people were faithfully set forth, in clear and unmistakable tones, by the brethren present, and we trust not without good results.

This charge, like many other fields, requires hard work. It cannot use a novice, nor support a drone. They want a man who will rule over them with the sword of the Spirit, and build them up in the holy faith of the church. We have every reason to believe that Bro. Z. will meet these demands. If he proves faithful, his labors will not be in vain in the Lord.

May the blessing of God rest upon the tender tie and effect a truly pastoral relation.

A. R. B.

LAYING CORNER-STONE OF ORPHANS' HOME, FORT WAYNE, IND.

The corner-stone of the Reformed Orphans' Home of Fort Wayne was laid with appropriate ceremonies, on the 15th day of November, 1883. Now the bricks are needed! Will the pastors, superintendents and parents give the children an opportunity to assist in the building of this Home for the homeless? At the rate of about ten-cents each a brick can be laid in place; shall these be supplied by the children as a Christmas present for the benefit of the Lord's poor children? Send names and contributions to the Treasurer, Jul. Block, Galion, Ohio. There are now five children in the limited space of the farm house, under the care of the superintendent. We have room for no more at present. Help us push the work forward.

By order of the Board,

F. S.

HYMENEAL.

At the residence of the bride's parents in Germantown, O., on the 20th inst., by Rev. P. C. Prugh, assisted by Rev. E. R. Willard, Rev. John H. Prugh, of Pittsburg, Pa., to Miss Jennie E. Cross, of Germantown, O.

This was one of the happiest among the many similar events that have recently been celebrated in the social circles of the town. Rev. J. H. Prugh is a very promising young clergyman, and is now the devoted and successful pastor of the Reformed Church at Pittsburg, Pa. Miss Cross is the only living daughter of Mr. J. H. Cross, cashier of the National Bank of that place. She is a beautiful and accomplished young lady. The bridal party left for Pennsylvania on the evening train and will settle down immediately in a comfortable home, which is awaiting them at Pittsburg.

The above is from the Dayton, (O.) Daily Journal of Friday, of last week. We extend our most hearty well wishes and congratulations to Brother Prugh and wife.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

The types last week made T. F. H. say that he had preached in the "Southern" Church at Concord, N. C. They should have said Lutheran Church.

Jerusalem Charge, Pa.—On Nov. 1st, the Rev. J. H. Schlappig was installed as pastor of the Jerusalem charge, consisting of Jerusalem congregation, Stony Creek congregation, and Little Gap congregation. Two of the committee were absent—Rev. T. A. Huber, who had to officiate at a funeral in his charge, and Rev. M. H. Mishler, who has moved to Lancaster county, Pa. Rev. J. E. Freeman, chairman of the committee, conducted the services. These services were new to these people. The outlook is encouraging and the pastor has room for earnest and effective work.

Towamensing—This congregation belongs to the Weissport charge in Carbon county, Pa. The Rev. Abraham Bartholomew of Lehigh, Pa., was the pastor of it for thirteen years. He moulded those people by his good walk and social life among them, and more so by his sound teaching in the catechetical class, and his fervent preaching in the pulpit. And now these people, after having passed through the last fight against order and law in their congregation, are one in heart and mind—to put it in the language of one

of their members. They know again where they are at home; for a time they did not. Sunday morning the communion was celebrated at this place. One hundred and fifty-three communed. A member of the Lutheran congregation at this place, said after the services, that during the period of forty years he had not seen so many young people commune.

Big Creek, Pa.—This congregation is a part of the Weissport charge of which the Rev. J. E. Freeman is the pastor. The corner-stone of this church building was relaid on the 28th of Oct. Services were conducted by the Lutheran minister, the Rev. J. S. Erb of Slatton, Pa., and in the afternoon by the Reformed minister at Slatton, the Rev. W. H. Peters. The old church building was turned around so that a suitable basement could be put under the building. The repairs of the church will cost about \$1,000. Since the present pastor has charge of this field, the East Mauch Chunk church was built costing \$2,500 in pious time; the Weissport church was repaired, costing \$525; the Towamensing church was repaired, costing \$1,300. All these sums are paid, and the Big Creek church, the last one in charge, is now being repaired, which repairs costing \$1,000, are expected to be paid as soon as finished. God be praised. W. H. O.

Boehm's Church, Montgomery Co., Pa.—A jug-breaking entertainment took place at Boehm's Reformed Church, Blue Bell, on the 15th inst. The exercises included an overture by Hoover's orchestra, prayer by Rev. J. H. Sechler, pastor, music by the choir, scriptural reading by Rev. Mr. Dietrich, of Flourtown, addresses by Revs. Meers, Kieffer, Dietrich and Sechler, prayer by Rev. H. M. Kieffer, of Norristown, a vocal solo by Miss Annie Shearer, singing of the long metre doxology and benediction. When the jugs were broken they were found to contain \$135.90.

Wapwallopen, Pa.—The Fall communions of the Wapwallopen charge were held during the month of October. Many penitent souls availed themselves of the blessings of this sacred ordinance. Many more would have done so had the weather not been inclement.

On the evening of the 9th inst., a number of families of the Mt. Z on congregation of the above charge, made their pastor, Rev. S. Sidney Kohler, a surprise visit in honor of the anniversary of his birthday, to offer him hearty congratulations and wishing him a long life of joy and usefulness among them. They brought with them tangible evidence of appreciation of their pastor's love and work in their midst—filling granary, henry, cellar and pantry with gifts. They were equally mindful of the aesthetic life of the household, and presented the family with two tastefully pieced quilts, ornamental dishes and a purse of seven dollars.

These were beautiful tokens of confidence and appreciation. It is not so much the gifts which make such donations beautiful, as the happy spirit and good will of the donors. The pastor and wife are truly grateful for these gifts, and pray God to bless the donors. But they have received a blessing already. For Jesus Himself says: "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto Me."

Hellertown, Pa.—The Fall communions were well attended in the Lower Saucon charge, and pervaded by a spirit of solemnity. Nine persons were added by confirmation, and four by letter. The collections for benevolence amounted to sixty-nine dollars and fifty cents (\$69.50).

Moore Township, Pa.—Rev. J. E. Smith, pastor of the Moore Township charge, in Northampton Co., Pa., on November 17th, confirmed 43 persons in the Big Moore Church, and celebrated the holy communion on the Sunday following. On the latter occasion he was assisted by Rev. L. K. Derr of Reading. This was the largest class of catechumens ever confirmed in the church named. There were at least 1,000 persons present on Sunday. Rev. S.'s labors are greatly blessed.

Schultz—Rev. James A. Schultz, who has been an inmate of the asylum at Norristown during the last three years, has latterly improved somewhat. However, his friends have but little hope that his mind will ever be restored again. At times he is quite rational, but this state is usually of only short duration. He has the sympathy of many warm friends.

Lancaster, Pa.—Rev. J. A. Peters, pastor of the First Reformed Church, preached a sermon on Sunday, in commemoration of his fifth anniversary as pastor of the church, which occurred on the previous Sunday. His pastorate has been a very successful and satisfactory one.

The Sunday school of St. Luke's Mission, Rev. W. F. Lichter pastor, celebrated its ninth anniversary on Sunday evening, and the attendance was very large. The exercises consisted of recitations by the children, music, and an address by Rev. Prof. J. S. Stahr. The secretary's report showed the school to be in a very flourishing condition.

Trappe, Pa.—At an election held on the 21st inst., in St. Luke's charge, Trappe, Pa., Rev. H. T. Spangler of Landisburg, Pa., was elected as pastor of the charge.

New Holland, Pa.—Missionary day in the Reformed church of New Holland, of which Rev. D. W. Gerhard is pastor, last Sunday, was very much enjoyed. Rev. Dr. Theo. Appel, Missionary Superintendent, preached two excellent sermons, setting forth important truths having reference to the extension of Christ's kingdom. The singing was spirited and the services edifying. The church was beautifully decorated with fruits and vegetables, representing, as was explained by the pastor, an acknowledgement that God is the giver of all our blessings, and also that not only we, but also our means, are consecrated to His service.

Synod of the Potomac.

Greenfield Charge, Pa.—Communions have been held in three of the congregations of the Greenfield charge, of which Rev. W. M. Andrews is pastor. Seven catechumens were confirmed and ten infants dedicated to God by the solemn sacrament of holy baptism. The pastor is very much encouraged in his work in his charge. The greatest unity in the membership prevails. Things are moving off in the right spirit. The communions were well attended and all communed. At Claysburg on the 11th of this month, Rev. J. David Miller of Martinsburg, Pa., preached morning and evening. This was the first communion in the new church, and Rev. Miller's services were highly appreciated by all.

Glade Church.—A very interesting and profitable Sunday school and Church Work Convention was held in the Glade Reformed Church, Frederick Co., Md., Rev. S. M. Hench pastor, on the 13th and 14th of October. Rev. E. R. Eschbach, D. D., presided. Nine ministers were present. Five sessions were held. The subjects discussed were, "The Pastoral Relation," "Church Papers," "Catechization," "The Sunday-school," "The Sunday-school Teacher," "The Duty of the Congregation to the Sunday-school," "Home and Foreign Missions." The weather was cold, but the attendance, especially at night, was good, and the attention paid to the speakers was very good. All seemed interested and pleased, and the desire was expressed to have another convention at a more favorable season.

St. Thomas Charge, Pa.—This charge con-

sists of the St. Thomas, Keefer's and Strasburg congregations. The two latter are made up of slim memberships, and have been only of recent years joined to the old congregation of St. Thomas. The communion of the Lord's Supper has been celebrated in these congregations for the first time under the new pastorate, and after a pastoral vacancy of a year. The thank offerings at these communion meetings were twenty dollars (\$20).

The prospects for future growth unto a good harvest of the Lord's vineyard are promising, and the pastor feels encouraged in his work. The catechetical classes in several points number a membership of thirty, old and young. The Sabbath-schools connected with the charge are full of promise and new life. They are under the direct supervision of the pastor, conducted by able Christian superintendents and teachers.

Silver Run, Md.—The church at Silver Run is venerable in years. It was organized over a hundred years ago. The building in which the congregation worships is one of the old style, having the altar in the centre, with railing entirely around it, pulpit high up and sounding board above it, and galleries on three sides. The pastor, Rev. J. G. Noss, held his fall communion in this church, on the 4th of November, and was assisted in the services by Rev. Dr. Thomas G. Apple, of Lancaster, Pa. Pastor Noss confirmed a large class at the preparatory service on Saturday, numbering about 15 or 18, the exact number not being reported, but given as nearly as can be recalled.

This is one of the largest congregations in Maryland, numbering somewhere about 400 or 500 members. The whole surrounding country is inhabited by but two Protestant denominations, the Reformed and Lutherans. No proselyting, therefore, exists, no bickering or strife between rival sects, and nothing comes in to lead the young away from the pious customs of their parents and ancestors. It was a truly cheering sight to behold the large congregation present at the preparatory service. On Sunday the church was filled to overflowing.

Whoever visits this congregation comes to know something of the liberal, large-hearted Maryland hospitality of the Shriver family. Mr. A. K. Shriver is a patriarch in the family and in the congregation. His acquaintance with German Reformed ministers is very extensive, quite a number having started in life from that neighborhood, among whom the name of Rev. Ephraim Kieffer occurs, or having preached in the church there as pastors, or been guests in the Shriver mansion. A pastor of such a congregation as the Silver Run Church must realize the pleasure of ministering to a united people, and of leading the young in the pious ways of their ancestors, comparatively free from the distracting elements that in this age make war upon old and tried customs. The pastor is strongly entrenched in the affections of his people, and his labors are abundantly successful. It almost seems a pity that the venerable building in which the congregation worships cannot stand always, but it must, ere long, give way to a new one. When the change comes, may the glory of the latter house be greater than that of the former!

Synod of Ohio.

Bremen, O.—Rev. J. R. Skinner has resigned as pastor of Jerusalem Mission, and accepted a call from the Wakeshma charge, Michigan, lately under the charge of Rev. D. H. Reiter.

Hartville Charge.—The Fall communion of the Hartville charge closed on the 11th inst. The services were largely attended. Thirteen persons were added to the Hartville congregation and eight to the Randolph congregation.

Germantown, O.—The Holy Communion was observed at Germantown, Rev. E. K. Willard, pastor, on the 18th inst. Rev. P. C. Prugh, a former pastor and now superintendent of Orphans' Home at Butler, Pa., was present and preached the sermon at the preparatory services, and delivered an address to a crowded house upon Orphans' Home Work, on Sunday evening. Thirteen were added to the church.

Astoria, Ills.—Communion services were held in September in the Astoria and Summit congregations of the Astoria charge, Rev. J. S. Shade pastor. The pastor has received and accepted a call from the charge at Broken Sword, Crawford county, O., and expects soon to remove to his new field of labor. The charge will therefore soon be vacant.

Broken Sword, Crawford Co., O.—The new church at this place was dedicated on the 14th inst. The charge is at present without a pastor, but will soon be in charge of the pastor elect, Rev. J. S. Shade, who was present to take part in the dedicatory services, together with Rev. Dr. J. H. Klein and Rev. E. D. Miller. Rev. Dr. Klein preached the sermon in German language, and Rev. E. D. Miller the English one. An effort was then made to raise the amount necessary to cancel the remaining debt—nearly \$200. This devolved upon Elder Kepenstein of a neighboring congregation of the same charge, who showed great aptness in his efforts in that direction. The amount raised was \$135. The dedication took place in the evening, when Rev. J. S. Shade preached a sermon in the English language. The act of dedication was performed by Dr. Klein in his own earnest and solemn way. The new church is a substantial frame building, 32x40 feet. It is very neatly finished and furnished, the ladies having the credit of attending faithfully to the latter. It has a neat spire and bell. The congregation deserves great credit, particularly as they erected the church without a pastor.

Clerical Register.

The address of Rev. J. R. Skinner is changed to Fulton, Kalamazoo county, Mich.

The post office address of Rev. F. W. Brown is changed from Paulding, Wayne county, to Lake, Stark county, O.

MEMORIAL SERVICE.

A service in memory of our lately deceased brother, Rev. M. L. Shuford, will be held in the Reformed Church at Burkitsville, Frederick Co., Md., on Thursday, Dec. 13th, at 11 o'clock, A. M. His brethren in the ministry, especially in the Maryland and Virginia Classes, within the bounds of which he spent his ministerial life, are respectfully invited to attend. Those intending to be present are requested to write to elder Ezra Willard, Knoxville, Frederick Co., Md., when and how they will come.

By order of the

COMMITTEE OF ARRANGEMENTS.

RELIEF SOCIETY NOTICE.

The annual meeting of the Society for the Relief of Ministers and Ministers' Widows, will be held in the Lecture Room of the Reformed Church, at Hagerstown, Md., on Tuesday, Dec. 4th, at 2 o'clock, P. M. A full attendance of members is requested. E. V. GERHART, Pres. of the Society.

CANDY BOXES FOR CHRISTMAS.

We will fill orders for CANDY BOXES for Sunday Schools as formerly, at the following rates:

Quarter-Pound Boxes, \$1.25 per 100.
Half-Pound " 1.75 "

Name of Sunday School printed on, 50 cents additional.

Orders should be sent as early as possible to insure their being filled in good time. We will not be responsible for orders being filled if sent in after December 15th.

Samples sent on application. Address,
Reformed Church Pub. Board,
907 Arch Street,
PHILADELPHIA.

ZWINGLI MEMORIAL SERVICE FOR CONGREGATIONS AND SUNDAY-SCHOOLS.

We have issued a Service for Congregations and Sunday-schools, appropriate to the commemoration of the 400th anniversary of the birth of Ulrich Zwingli, January 1, 1884.

TERMS, \$2.00, postpaid, per 100.

Samples copies sent on application. Address,

Ref. Church Publication Board,
907 Arch Street, Phila.

LIFE OF ZWINGLI.

We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D.D., LL.D., which we will send, postpaid, on receipt of \$1.25. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

Ref. Church Publication Board,
907 ARCH ST., PHILADELPHIA.

FATHERS OF THE REFORMED CHURCH.

We renew our offer to send the Five Vols. until January 1, 1884, for \$5 00. Single copies, \$1.25.

Reformed Church Publication Board,
907 Arch Street,
Philadelphia, Pa.
November 15, 1883.

THE MESSENGER FREE

From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

Address,
Reformed Church Publication Board,
907 Arch Street, Phila., Pa.

ALMANAC for 1884.

Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid, \$0.12
12 copies, .65
50 " 2.50
100 " 4.75

To which must be added 15 cts. a dozen if sent by mail. A discount of 5 per cent. for cash. Send in your orders early so as to have them filled in good time.

WESTERN ALMANACS.

We can also fill orders for Western Almanacs—at same rates as Publishers—same as our own.

Address,
Reformed Church Publication Board,
907 Arch Street, Phila., Pa.

GERMAN ALMANACS For 1884

We have received a supply of German Almanacs for 1884, which we will furnish at publishers' rates.

Single Copy, 12 cents.
Per Dozen, 95 cents.
If sent by mail, 15 cts. per dozen must be added.
Address, REF. CH. PUB. BOARD,
907 Arch St., Phila.

MISSIONARY SOCIETIES AND OUR ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns. Address Ref. Ch. Publication Board,
907 ARCH ST. PHILA.

Business Department.

Rev. CHARLES G. FISHER,
Superintendent and Treasurer

TERMS OF THE MESSENGER:
\$2.20 a year, in advance, postage included. Six copies to one address for one year, \$1.00.
No paper discontinued, except at the option of the publisher, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.
The publishers will not be responsible for notice given to an agent or postmaster.
When arrangements for more than a year are due, they are collected through a solicitor.
The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.
Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing.
Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.
If should you remit, and on examining the label on your paper you do not find the proper credit given for two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake, or omission may be corrected.
If communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL PERIODICALS For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at price in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

REF'D CH. PUB. BOARD,
907 Arch St. Phila.

H Y M N S

FOR THE

REFORMED CHURCH, NEW EDITION—SMALL, SUITABLE FOR CHRISTMAS PRESENTS.

We are prepared to offer to these wishing to make useful Christmas Presents the new Hymn Book, in different styles of Binding.

FORMS AND HYMNS.

Imitation Gilt,	\$1.25
Turkey, Gilt or Antique,	2.00
Forms and Hymns bound separately, Tinted Paper, Turkey Antique, in Morocco Cases, with Handles, something neat and convenient.	3.50
Same, better style,	5.00
HYMNS.	
Imitation Turkey,	1.00
Turkey, Gilt or Antique,	1.75
Name put on, 10 cents extra.	

THE SAME, LARGE SIZE, AT VARIOUS PRICES.

ALSO, GOLDEN CENSER.

In different styles of Binding, suitable for a Christmas Present to young members of the Church. Sent, postpaid, on receipt of price.

Address,
Reformed Church Publication Board,
907 Arch Street, Philadelphia.

SUPPLIES

FOR

CHRISTMAS.

As usual, we call the attention of Pastors and Superintendents to our line of supplies for the coming Christmas Season. We can fill orders for Christmas Services and Carols at the following rates:—

Christmas Services, No. 1, Whitmer, 40c.	per doz.
" " No. 2, 3, 4,	25c. per doz.
" " No. 5, with music, \$5 per 100.	
" " No. 6, new, 30c.	per doz.

Sample copies of the 6 Services, 15 cents.

Christmas Annals by Biglow and Maim, Asa Hull, J. J. Hood, Mrs. E. Pitt, and others, at usual prices. Sample copies, 5 cents each.

For HOLIDAY GIFTS.

Bibles, Illustrated Books for Children, Hymn Books of all kinds, Cards (Christmas), at the lowest price. Send orders in good time so that they may be filled promptly.

Address,
Reformed Church Publication Board,
907 ARCH STREET, Philadelphia

Supplies for Sunday Schools.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give our—rather their—store the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

Hymns & Music for Sunday Schools.
Hymns and Carols, by Miss Alice Nevill. \$4.50 a dozen. Comparison of praise, by Rev. Dr. Van Horne, \$3.60 per doz. Song Treasury, by J. H. Kurzenknabe, \$3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, \$2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

Supplies for our Ministers.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., at reasonable prices.

Also all orders for Miscellaneous Books at prices as low as offered by any house in the trade.

We respectfully solicit the patronage of the Church. Address

Reformed Church Pub. Board
907 Arch Street, Philadelphia

Miscellaneous.

THANKSGIVING YESPERS.

(Adapted from the German.)

The sun now yields dominion,
And night's obscuring pinion
Brushes the upper blue;
Earth keeps a silence holy,
The stars in heaven slowly
Their ancient paths pursue.

My spirit feels the stillness,
My heaving bosom's fullness
Must speak itself in prayer.
Father in heaven, I bless Thee,
With childlike heart confess Thee,
Thy mercy and Thy care.

When tempests wild hung o'er me,
Thou wentest, Lord, before me—
My hiding place, my shield.
When shadows dark oppressed me,
When anxious thoughts distressed me,
Thy love, Thy presence healed.

The loved ones whom I cherish
Thou hast not left to perish,
Hast kept from sin and shame.
That I to night possess them
And innocent caress them,
Be praised Thy holy Name.

Now lift me up beside Thee,
Keep me, whate'er betide me,
To every duty true.
Till life's brief day forsakes me,
And, travel-worn, o'ertakes me,
Death's night with falling dew.

—Christian Union.

Selections.

God wants wakeful men and women as sentinels all along the line.

What we need is not more sermons, but more sermons in shoes, that is, living witnesses.—Rev. C. Taylor.

Oh! when we meet in heaven, we shall see how little we knew about it when on earth.—Payson.

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone, or in the presence of God if he will.—Locke.

"How shall we praise Thy name,
Jesus, Thou Lord of light?
We need the seraph's power,
We need the angel's might;
And yet the pardoned soul can tell
More than unfallen Gabriel."

Leaves are light, and useless, and idle, and wavering, and changeable; they even dance; yet God in His wisdom has made them part of the oak. In so doing He has given us a lesson not to deny the stout-heartedness within, because we see the lightness without.—Hare.

"For oh! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again.
And they who see Him risen afar
To God's right hand to welcome them,
Forgetful stand of home and land,
Remembering fair Jerusalem."

Nothing does so establish the mind amid the railings and turbulence of present things, as both a look above them and a look beyond them—above them to the steady good hand by which they are ruled; beyond them to the sweet and beautiful end to which by that hand they will be brought.—Jeremy Taylor.

Science and Art.

THE NEW ALPINE TUNNEL.—The Arlberg tunnel, just completed, ranks only after the Mount Cenis and Mount St. Gothard Tunnels, among great modern engineering works of its class in Europe. The object of the new line is to shorten the distance between Western Austria and Eastern Switzerland, create a direct traffic between the two countries, and render them independent of the South German railways over which it has been heretofore conducted. The new line is divided into two sections—the first running from Innsbruck to Landeck, the second from Landeck to Bludenz. The former, which is 45 miles in length, passes along the right bank of the Inn. Its construction presents no extraordinary engineering difficulties. The construction of the stretch between Landeck and Bludenz has been much more difficult and costly. It is a mountain line from first to last. In the valley of Rosanna the gradient is 1 in 40. The road crosses the valley of Paznaun on a viaduct of three arches, each having a span of 197 feet. The length of this stretch is 35 miles, and the total estimated cost 11,784,000 florins, or \$5,892,000.

THE NEW TIME STANDARD.—Standard time has for many years past been furnished by the Philadelphia Local Telegraph Company, which has direct telegraphic communication with the National Observatory at Washington. Henry Bentley, the President of the Company, issued a circular last week referring in detail to the change in the time standard about to be consummated, in which he says:—

"A standard of time has been proposed and is to take effect at noon, November 18, 1883, for the belts respectively of geographical area, consisting of 15° each of longitude west from Greenwich, to be regulated by and conform to the meridian of the central degree of the belts. The city of Philadelphia is near the centre of the fifth belt, numbered west from Greenwich, or, in other words, near the seventy-fifth degree of longitude west from Greenwich, which belt extends its eastern limits to the eastern boundary of Maine, and its western limits to Detroit, a distance of one thousand miles. This standard of time varies but forty-two seconds from the mean or clock time of the city of Philadelphia, while it varies from that of Buffalo, N. Y., towards the western limit of the same geographical belt, near sixteen minutes, and about the same from that of Boston, Mass., near its eastern limit; both points we believe are about to adopt the standard.

"A similar standard of time has been adopted in the city of Rochester for over two years, and in 1848 replaced the mean time of all localities throughout the whole of Great Britain. Of the 113,000 miles of railroads in the United States, hitherto operated on about fifty-three different schedules of time, 100,000 miles are pledged to

replace their scales with this uniform standard time, and the remaining 13,000 miles are expected ultimately to conform thereto. Washington Observatory time will therefore, on and after noon of November 18, 1883, be that of the seventy-fifth meridian, which is eight minutes, twelve seconds, and nine one-hundredths of a second faster than Washington true time, or as is now given at mid-day. The Standard clock of this Company will be regulated to the same meridian, i. e., forty-two seconds faster than the present time given."

Personal.

Mr. Whittier was once a member of the Massachusetts Legislature.

General Crook drinks no tea, coffee, or alcoholic stimulants. His favorite draught is fresh milk.

Miss Emily Faithfull comes to American to lecture and to work for the Women's Emigration Society of England, of which the Princess Louise is patron.

On very great state occasions the Emperor Dom Pedro wears a long cloak made altogether of the orange-colored feathers of a rare South American bird.

The little Emperor of China is just thirteen years old. He is under the special care of his aunt, the Empress Regent, a very strong-minded and high-tempered woman.

Mrs. Anna Ottendorfer, the wife of the editor of the *Staats Zeitung*, has received a decoration and an autograph letter from the Empress Augusta for her humanitarian work in behalf of Germans in America.

Prince Albert Victor occupies rooms in Trinity College while at Cambridge; his father had to live in a manor house guarded by a cordon of tutors, and doesn't mean that his son shall have any such suffering.

An old lady in Portland, Maine, who had played blindman's-buff with Ralph Waldo Emerson in his youth, and knew him well later, says he was so indolent that she was not surprised when he left off preaching and went to live in Concord simply to do thinking.

Items of Interest.

A recent French law makes revaccination incumbent upon every student received into the lycées and colleges. Since the experiment was made at the Lycée Louis le-Grand not a single case of variola or varioloid has appeared.

A little boy in one of the city German schools, while engaged in the delightful exercise of defining words, a few weeks since, made a mistake which was not all a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whiskey, or any other intoxicating liquor." He was probably thinking of demijohn, but he hit the truth all the same.

The average stature of adult males in England is 67.36 inches, and of females 62.65 inches, showing a difference of 4.71 inches. The average weight of males is 155 pounds, and that of females 122.8 pounds, showing an excess of 32.2 pounds, or about 2-1/3 stone, on the side of males. The difference of strength was found to be 35 pounds, the females being little more than half as strong as the males.

A vein of amber has been found near Berlin by some workmen in digging a drain. It is eight metres long, and contains pieces of amber of the size of a nut, and smaller pieces, which are covered in sand or carbonized wood. The exterior of the wood seemed polished by the action of the sea waves. Some of these pieces of wood have been collected for the purpose of placing them in the Brandenburg Museum.

What startling figurative comparisons are sometimes made! At a missionary meeting in Edinburgh recently it was pointed out that while \$760,000 were contributed by the Wesleyan Methodists last year for Foreign Missions, Mr. Bass [is he a Wesleyan?] paid \$880,000 for the carriage of his ale. The chairman, Alderman Stephenson, of Newcastle, stated that while \$500,000,000 were paid annually in direct taxation, only \$5,000,000 were contributed for Christian missions.

Out of a dirty and obscure curiosity shop in a Berlin Street has been lately pulled the harp upon which Marie Antoinette used to discourse eloquent music. Fleury, first valet to the Queen, took it when the end of the Court came. Brought down to extreme poverty, Fleury sold the royal souvenir to a noble lady of Brunswick. After several other possessors have cared for it, the harp turns up to day, with its ivory inlaid still in condition and the maker's name-plate intact.

The following is a list of wedding presents in the Olden time, as mentioned in the diary of Parson Ballentine of Westfield. His daughter was married October 16, 1768, and her wedding presents are thus catalogued: "1 gal. rum, 2 qts. do., leg of mutton, 1 qt. rum, 2 do., brandy, flour and suet, some butter, pig, 2 qts. rum, a loyn of mutton and butter, some cranberries, a pig and three fowles, a piece of veal and suet, apples, cabbage and potatoes, 2 fowles, 2 quarts brandy." And this a minister's daughter!

PRINCETON COLLEGE.—A letter in the *New York Evening Post* of November 8 says:—A meeting of the Board of Trustees of the College of New Jersey was held to-day at Princeton. The President announced that Mrs. Robert L. Stuart had handed over to the College \$150,000 to provide salaries for the professors in the Department of Philosophy embracing Ethics, Logic, Metaphysics, History of Philosophy, and Psychology. She gives this in memory of her late husband, Mr. Robert L. Stuart, and of his deceased brother, Mr. Alexander Stuart.

Mr. Alexander Johnston was elected Professor of Jurisprudence and Political Economy, and will enter upon his duties on January 1st. The following is the present state of the teaching in the Department of Philosophy: Psychology by the President; Physiological Psychology by the President, Professors Osborn and Scott; Metaphysics by the President and Professor Patton; History of Philosophy by the President; Science and Religion by Professor Shields; Logic by Professor Ormond; Ethics by Professor Ormond; Philosophy of History and Political Science by Professor Sloane; the History of Art by Prof. W. C. Prime and Marquand.

Farm and Garden.

A beef carcass weighing 1400 pounds, and a mutton 160 pounds are the standards in the British market.

One sure sign of a good farmer is the condition of his buildings, fences and implements. Where these are kept in good order you will generally find a first-class farmer.

The best way to produce chestnut trees is to plant the nuts where the trees are to stand. Plant

them when fresh in the fall three inches deep, cover the ground with a board and then with straw, and remove these in the spring. The ground should be hoed as with corn. The trees will make a rapid growth. It is very remarkable that so few attempts are made to grow the foreign chestnut tree, known variously as the French, Spanish and Italian.

Sheep will eat beans unground, which is not the case with other stock (except occasionally), and when ground and fed they are among the most nutritious foods known, but in the ground or whole state beans are fed with better results when cooked.

HOW TO GREASE A WAGON WHEEL.—The *Coach-maker's Magazine* indorses the statement that few people are aware that they do wagons and carriages more injury by greasing too plentifully than in any other way. A well-made wheel will endure constant wear from ten to twenty five years, if care is taken to use the right kind and proper amount of grease; but if this matter is not attended to, it will be used up in five or six years. Lard should never be used on a wagon, for it will penetrate the hub, and work its way out around the tenons of the spokes, thus spoiling the wheel. Tallow is the best lubricator for wooden axletrees, and castor oil for iron hubs, but many of the patent axle greases are also excellent, and have the merit of being cheaper and more convenient to handle. Just grease enough should be applied to the spindle of a wagon to give it a slight coating. This is better than more, for the surplus put on will work out at the ends, and be forced by the shoulder bands and nut-washer into the hub around the outside of the boxes. To oil an iron axle-tree, first wipe the spindle clean, wet with spirits of turpentine, and then apply a few drops of castor oil near the shoulder and end. One tablespoonful is sufficient for the whole.

FERTILIZING VALUE OF THE SOD.—According to experiments and analyses made in Germany to determine the number of pounds of roots and stubble contained in an acre of clover sod, to the depth of ten inches, it is shown that there were 8,921 pounds, which contained 191 pounds of nitrogen, besides considerable potash and phosphoric acid. Undoubtedly the acre of sod which contained roots enough to afford such a large amount of nitrogen was produced on land in a high state of cultivation; but suppose that an acre of sod contained only one-half as much nitrogen, or 95 pounds, how could a farmer supply an equal amount of fertilizers to his soil so cheaply and so easily as by clover raising? The clover root is rich in nitrogen, a fertilizer which is the most costly of any element of plant food offered in the market—say from \$20 to \$35 an acre. It is just the fertilizer needed for the growth of wheat and corn. A crop of wheat yielding twenty-five bushels of grain is said to contain in the stem and grain about sixty pounds of nitrogen, or only about one third the amount found to be contained in an acre of good clover sod in Germany, furnishing the best evidence that a clover sod is an excellent preparation of the land for a wheat crop.—*Journal and Messenger*.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LIFE OF LUTHER, by Julius Köstlin. With Illustrations from Authentic Sources. Translated from the German. New York: Charles Scribner's Sons. 648 pp. 582. Price, \$2.50.

This magnificent translation, which Charles Scribner's Sons have just issued in such fine style, comes to us so late in the week that we can only announce it and promise a more extended notice hereafter.

SCHOLAR'S HAND BOOK ON THE INTERNATIONAL LESSONS. Second Series—Fifth Year, 1884. Studies in the Acts, Epistles and Old Testament. By the Rev. Edwin W. Rice. 18mo. boards, price 15 cents; 100 copies, \$12. In card-board, 12 cents; 100 copies, \$10. Published by the American Sunday-School Union, 1122 Chestnut Street, Philadelphia, 10 Bible House, New York, and for sale by all book-sellers.

This pioneer among hand-books on the International Lessons has now reached its eleventh year. The volume for 1884 may be safely said to rank best in a series which has been uniformly valuable. The variety of usable material packed into small space is surprising. After the Scripture text and its variations in the Revised Version follow illustrations in white on black for the blackboard; themes and daily readings; golden texts and central truths; connected history; notes on persons and places; explanations of words, phrases, customs, etc.; questions and practical applications. The convenience of thus having the whole year's lessons, with all needful helps, compacted in a book which can always be carried in the pocket is manifest. Whatever other helps may be scattered in school or class, superintendents, teachers and scholars will be gainers by keeping at hand **THE SCHOLAR'S HAND BOOK**.

THE OYSTER EPICURE: A Collection of Authorities on the Gastronomy and Dietetics of the Oyster. Paper. Pp. 61. New York: White, Stokes & Allen. 1883. For sale by J. B. Lippincott & Co., Phila.

This forms quite a treatise on the Bivalve—giving a history of oysters and oyster-eaters, and telling how to eat them and how many to eat.

LITTLE'S LIVING AGE FOR 1884. For forty years *The Living Age* has been published with uninterrupted success, and has enabled its readers, at small expense of time and money, to keep pace with the literary progress of the age. Frequent in issue, and unequalled among periodicals in amount of matter, it furnishes an unrivalled compilation of a great and growing literature which embraces the productions of the most eminent living writers in all departments of literary and scientific work. And as this literature grows year by year in extent and importance, *The Living Age* becomes more and more valuable. Filling the place of many periodicals, it can hardly be dispensed with by any American reader who desires a thorough compendium of the best literature and thought of the time. Its prospectus for 1884 is commended to the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given, and to new subscribers weekly numbers are sent gratis. Littell & Co., Boston, are the publishers. The following are the contents for the week ending November 24: *The Life and Times of St. Anselm*, British Quarterly Review; *The Rose of Black Boy Alley*, conclusion, and *Mr. Edwin Cole*, Sunday Magazine; *Letters from Galilee*, part II, Blackwood's Magazine; *Madame d'Artilay*, Cornhill Magazine; *Sir Moses Montefiore*, Times; *The Cost of Living in Switzerland*, Spectator; *Grown-up Children*, Globe; and poetry.

No intelligent reader can fail to be interested in the contents of the **NORTH AMERICAN REVIEW** for December. The question of the telegraph has the place of honor in the number, Gardiner G. Hubbard pointing out the great advantages that would result from the proposed "Government

Control of the Telegraph," and showing from the experience of several European countries the benefits to be derived from the incorporation of the telegraphic with the postal service. Prof. J. Laurence Laughlin, of Harvard University, shows the "Evils of the Sub-Treasury System," in its absorbing and withholding from circulation the specie that is constantly needed to insure stability in the world of finance. "The Day of Judgment," by Gail Hamilton, is a caustic review of the less amiable moral traits of Thomas Carlyle. Henry George writes of "Overproduction," an idea which he declares to be preposterous, unless more wealth is produced than is wanted. Gen. W. B. Franklin sets forth the views of naval and military experts as to what is absolutely needed in the way of organization, forts, ships and war material, to insure the "National Defense." An article on "Railroad and Public Time," by Prof. Leonard Waldo, of the Yale College Observatory, explains the system of uniform time standards now being introduced into the railroad service of the United States. Finally, there is a discussion of the question of "Morality without Religion," by F. A. Kidder and Prof. A. A. Hodge, of Princeton College. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

THE DECEMBER CENTURY.—A portrait of Peter Cooper, engraved on wood by Thomas Johnson from a photograph taken a few months before his death, is the frontispiece of the December number. Mrs. Susan N. Carter, who is at the head of the Woman's Art School of the Cooper Institute, contributes an anecdotal paper which throws much light on Mr. Cooper's ideas and his generous aims in promoting the education of young women for skilled occupations. Other biographical papers in the same number are Mrs. Anna Bicknell's character sketch of "The Pretenders to the Throne of France," illustrated by portraits; and Mrs. Schuyler van Rensselaer's critical essay on "George Fuller," with engravings of three of his best pictures.

Dr. Charles Waldstein, the young American who lectures on archeology at Cambridge University, England, contributes an instructive illustrated paper on "The Frieze of the Parthenon," with special reference to a recent discovery by himself in connection with the Athens.

An entertaining paper on Devonshire, entitled "The Fairest County in England," by Francis George Heath, is the opening illustrated article, and contains nine charming sketches by Harry Fenn. In a profusely illustrated paper on Los Angeles, entitled, "Echoes from the City of the Angels," H. H. closes her series of picturesque articles on Southern California. Professor J. Rendel Harris, of Johns Hopkins University, writes of "The Original Documents of the New Testament," and gives an interesting illustrated account of a discovery which the author believes that he has made with regard to the text of the Bible and other ancient manuscripts.

In fiction the December CENTURY is uncommonly generous as well as interesting. It offers parts of three serial stories—namely, the much-discussed "Bread Winners," George W. Cable's new romance, "Dr. Sevier," which was begun in the November number; and the first part of Robert Grant's story of New York life, "An Average Man," which will run through six numbers. Besides, it prints the conclusion of Henry James's novelette, "The Impressions of a Cousin," and a refined and humorous short story, "One Chapter," by a new American writer, Miss Grace Denio Litchfield. More extracts from Robert Louis Stevenson's graceful and humorous narrative of mountain life in California, "The Silverado Squatters," are given in the December number, which concludes it so far as the CENTURY is concerned. The whole narrative will be issued later in book form.

Poems are contributed by Mrs. S. M. B. Platt and Andrew B. Saxton; and in "Bric-a-Brac," by J. A. Macon and John A. Fraser, Jr., besides a "Poem in Prose" translated from Tourgueneff. "Topics of the Time" contains editorials entitled "Central Park in Danger" and "The Spiritual Effects of Drunkenness"; and among the contributions to "Open Letters" are a review of "Recent American Novels," a reply to a recent CENTURY editorial, "The Temperance Outlook," by Walter Farrington, and "Hurricane Reform," by the Rev. Washington Gladden.

LIPPINCOTT'S MAGAZINE for December has a great variety of articles, all of which are readable, while several of them are remarkable for the novelty of the subjects, the vividness of the treatment, and the information contained in them. The opening paper, on "The Menhaden Fisheries and Factories," by Charles Burr Todd, is an exhaustive account of a great industry, the nature and extent of which are scarcely suspected by the general mass of readers, with lively descriptions of its incidental features and some admirable illustrations from designs by J. Ward Stimson. The most amusing article in the number has for its subject "Doctor and Count Mattei," a renowned Italian charlatan, who numbers among the firm believers in his power of curing all diseases by a secret method of his own invention many English and American residents in Italy, as well as natives of every class. "Studies from the Census," by Charles H. Fitch, is a very instructive and suggestive paper, pointing out the conclusions in regard to progress to be drawn, not from the mere growth of population and wealth, as shown by statistics, but from the relative increase or decrease of the number of persons engaged in agriculture, manufactures, professional pursuits, and other occupations. "The Funeral of a Greek Statesman," by Eunice W. Felton, gives a curious picture of Athenian manners and customs at the present day, and an interesting sketch of the career of the late Alexander Koumoundouros, a leading politician, and former Prime Minister of Greece. Professor Beers, of Yale College, writes on "The Modern Feeling for Nature" with a breadth of view and charm of style which will be found stimulating and delightful by appreciative readers. A pleasant little paper on "Women and Gowns" contains some useful hints in regard to the appropriateness of different styles of dress to particular occasions; and an article on "The Education of Nurses," besides dealing with the subject generally, gives the details of the system adopted in the Boston City Hospital.

Miss Tinker's serial, "The Jewel in the Lotus," is concluded in this number, but as it is published simultaneously in book form, and is certain to have a wide circulation, nothing further need be said of it here. "The Old Colony House," by M. H. Catherwood, is an admirable story, with characters powerfully drawn, and touches of genuine humor and pathos. "Saucy Betty Mork," by Arlo Bates, is very bright and lively, and will have a special interest for lawn-tennis players. In the "Monthly Gossip," such subjects as "Distinguished Visitors to America" and "Ouida's" Society Novels are briefly discussed. Altogether the number is a strong one, and the announcements in the Prospectus indicate that there will be no falling off during the coming year. The special merit of Lippincott's Magazine is that it is always readable.

Married.

By Rev. J. T. Rossiter, November 4th, 1883, William C. Wellener to Mary E. Blackburn, both of Baltimore.

By the same, November 4th, 1883, Jesse Brent to Lillie Deller, both of Baltimore.

At the First Reformed Church, N. Calvert St., November 8th, 1883, by the same, Edward H. Shafer to C. Rosina Locher, both of Baltimore.

November 13th, 1883, by the same, Charles J. Belbin to Rosa A. Ward, both of Baltimore.

November 15th, 1883, by the same, John A. Moore, of Havre De Grace, to Bertha G. Somerville, of Baltimore.

Obituaries.

A Tribute of Respect.

At a meeting of the Burksville Consistory, held on November 18th, 1883, the following action was taken relative to the sudden death of our beloved pastor, Rev. M. L. Shuford:—

WHEREAS, It has pleased Almighty God in His wise Providence to call from us by death our highly esteemed and faithful pastor, the Rev. M. L. Shuford; we submit with sad and painful hearts to the will of our heavenly Father, who doeth things for the best.

Resolved, That we all hereby testify to the love and esteem in which he has ever been held by us; to his earnest zeal and prudence as a pastor; and as one who never used the word of God deceitfully and never failed to declare the whole command of God to us.

Resolved, That we all deeply sympathize with the bereaved widow and family, and pray that the promises of a kind heavenly Father may be fully verified unto them all.

Resolved, That this action be recorded in our Church Book and that a copy be sent to the family of the deceased, and one each to the MESSENGER and Christian World for publication.

EZRA WILLIARD,
President of Consistory.

DIED.—November 14th, near Rebersburg, Centre county, Pa., Miss Rebecca Fröschner.

Deceased was born October 12, 1810. The funeral services, held October 16th, were conducted by pastor Newton J. Miller. Thus were laid to rest the remains of a life-long member of the Reformed Church.

DIED.—At her residence in Greencastle, Pa., June 16th, 1883, Miss Christianna Rauch, in her 77th year.

In the death of this aged lady the Church has lost an earnest and faithful member. For more than sixty years she was a member of the Greencastle congregation, and was always present in the sanctuary, unless prevented by sickness. As a neighbor and friend, she was much beloved, and her candid and honest friendship made her counsels and reproofs to be received by those around her without questioning. The last years of her life were spent in nursing an invalid sister, who preceded her to the "eternal rest" but a few months. The church paper (MESSENGER) had been a familiar visitor in her home from the earliest period of its publication. She "rests from her labors, and her works do follow her."

A FRIEND.

DIED.—At his home in Emelton, Pa., on November 11th, 1883, Elder Stephen Lawall, in the 67th year of his age.

Within the short space of scarcely two months two prominent elders of the Emelton charge have been called to their eternal reward. Daniel Hale (a notice of whose death appeared in these columns a few weeks ago) fell asleep in Jesus on September 13, 1883, just a little while before Pittsburgh Synod convened in annual sessions in Kittanning, Pa., which meeting he had made arrangements to attend.

On Sunday, November 11th, our little town was shocked by sad tidings of the sudden and unexpected death of Elder Stephen Lawall. On Saturday evening he was present at a birth day party, given for one of the aged members of our Church. He left the company early in the evening in order to attend a literary circle, held in one of the town halls. He seemed in excellent health and spirits, and greatly enjoyed the meeting. On returning home he did not complain of feeling unwell until about 11 o'clock, when preparing to retire; he mentioned to his wife that he felt a sharp pain in his breast, but not so severe as to excite any anxiety on the part of either of them. Mrs. Lawall, with an invalid daughter, occupied a room adjoining the one in which her husband slept. On awaking on Sunday morning she found her husband still apparently sleeping, but, on attempting to arouse him, found that he was dead. The suddenness of the shock was almost too much for the Christian wife and mother; but faith in God soon aided her to triumph. The cause of his death is unknown; it was supposed to have resulted from neuralgia of the heart.

Mr. Lawall and the pastor of the charge were ordained, and installed in their several offices, on the same occasion. He was the first delegate elder selected by the Emelton charge, and, as such, attended the meeting of Synod in Centerville, Somerset county, Pa., three years ago. At our recent communion while only ten persons were added to the church, yet there were circumstances which caused the charge to feel that it was one of the occasions of great rejoicing. Elder Hale's vacant place seemed to cast the darkest shadow. Little did we think that before the close of these communion services another father would be called away. It was so sadly strange and mysterious. The "bud" has surely had its "bitter taste" for us; yet, we believe, that "He who doeth all things well" will yet cause the "flower to be sweet." Isaiah 55:8-9 was chosen as the funeral text. Rev. J. B. Fox, of the Lutheran Church, was present, and took part in the services, which were conducted in the Emelton Reformed Church.

We only voice the feelings of the people among whom Elder Lawall has lived for many years when we say that he was a harmless, unassuming, industrious, thriving and benevolent man. Members of the church to which he belonged have shown their reverence and respect for his Christian worth by the trust and confidence reposed in him while living, and the tears that dimmed so many eyes, as they tried to look for the last time upon all that remained earthly of their friend and brother in Christ. How striking the lesson we could all learn from this sad and unlooked-for occurrence. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

R. C. B.

Acknowledgments.

St. Paul's Orphan Home, Butler, Pa.

Mrs. Antonia's S. S. class, Germantown, O., \$1.01. Willie Dotterer, 50 cents. Valley charge, Ohio, Rev. M. Loucks, 12.00. Thomas White, Butler, Pa., 1.00. Citizens of Butler, per Mr. Troutman, 40.00. Citizens of Mercer, per I. C. Brown, 33.00. J. A. & E. C. See, Lone Tree, Iowa, 3.00. J. A. & E. C. Little son and daughter, 1.00. Little Society, Manor Station, Pa., per Mrs. Lucy I. Laughner, 10.00. Joseph Weller and wife, Emington, Pa., 100.00. B. Wolfe, Jr., Treasurer.

Bethany Orphans' Home, Womelsdorf.

Received from Ref. cong. Newmansstown, Rev. A. J. Bachman, \$2.03. Benevolent Soc. 1st Ref. Ch. Reading, Rev. H. Mosser, 50.00. Catechetical class, Bernville cong. Rev. T. C. Leinbach, 17.30. D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

The General Missionary Conference of the Reformed Church in America, met in this city last week. A number of interesting papers were read.

Maryland Baptist churches report 695 accessions by baptism during the past year. There are now in that State fifty-two Baptist churches, thirty-six white, with 5,435 members; and sixteen colored, with 4,415 members; total, 9,850.

Bishop Robertson, of Missouri, says: "For some time past almost all our accessions by ordination have been from other religious bodies. It is difficult for me to recall when we have had a candidate who presented himself from the families of our own people."

The immense work of the Methodist Episcopal Church may be gleaned from the following:

During the eighteen years of active work ending October 31st, 1883, the Board has collected and disbursed, in round numbers, \$2,110,000 of which \$500,000 belongs in the Loan Fund, from which churches are aided only by loans. Of this Loan Fund \$300,000 have been returned to the treasury and reloaned to churches. Chaplain McCabe proposes that the sum of \$500,000 be raised in 1884 for the Board of Church Extension of the Methodist Episcopal Church, and that all the debts upon the Methodist Church edifices be paid within one year. He stated that seventy-three Methodist church edifices would be built in Dakota Territory within one year. During the past year 434 Methodist churches were built; of which 53 were in Kansas; 41 in Nebraska, 40 in Iowa, 34 in Michigan, 23 in Texas, 20 in Minnesota, 18 in Illinois, 17 in Wisconsin, 17 in Dakota, 13 in Tennessee, 12 in Georgia, 10 in New York, 10 in South Carolina, 9 in Arkansas, 9 in Virginia, 8 in California, etc.

The report says: For the first time in our history, our collections from Conferences have exceeded the sum of \$100,000; being for the year, \$108,433.56. This is an increase over the receipts of the last year from the same source, of \$20,830.30 and of \$7,613.04 more than the net increase on general account, this year, as shown above. We attribute this to the increased interest and activity of the pastors, brought about partly by pledges made at the Conferences in response to appeals made by the Assistant Corresponding Secretary, and partly by the influence of the Church Manual.

Rev. A. J. Kynett, D. D., announced the following collections taken on Sunday in aid of the Church Extension: Union Church, \$250; Ebenezer, \$135; Tabernacle, \$600; Arch Street, \$1,325; Grace, \$2,500; Spring Garden Street, \$2,400; Haines Street, Germantown, \$1,500. The collections were much larger than last year.

Abroad.

It is reported that the Catholics of Lablin, in Russian Poland, have announced their intention of renouncing the Greek Church and of becoming Protestants.

The Basle mission on the Gold Coast, Africa, reports a total of 5,043 members, showing an increase during 1882 of 263. The number of scholars in the schools is 1,426.

In some English churches a number of persons make a point of marching out as soon as prayers are ended. Lately a rector caught his congregation by delivering the sermon first. The next Sunday they caught the clergyman by coming an hour late.

A strong party in favor of reform has arisen in the Syrian Church in Travancore. It is led by Mar Athanasius. It proposes to restore the Church to Scriptural purity, to reject Mariolatry, invocation of saints, prayers for the dead, etc., and to introduce prayers in the vernacular. The Church does not seal up the Bible to the masses, but gives it to them in their own tongue. Mar Athanasius issued a pastoral urging the people to get and read the Bible in their homes.

Speaking of ecclesiastical comity, the Manchester Examiner says: "Nonconformist clergymen open their pulpits to Churchmen, and have shown themselves ready to return the service. But when Church of England ministers are willing to preach in Nonconformist churches, some jealous incumbent enforces the rigors of a musty old law, seeks an episcopal interdict, and, irrespective of temperance or brotherly love, warns his brother priest solemnly of his premises."

The Standard's Rome despatch under date of London, Nov. 19th, states that fresh confidential instructions have been sent by the Vatican to the Catholic Bishops in Ireland enjoining them to endeavor to create a sentiment influencing Catholics to act in accord with the measures of the Government. The recent orders forbidding the holding of Orange and other meetings in Ireland are considered to be due to the good offices of Mr. Errington, the English agent at Rome, for which he has been complimented by Cardinal Simoni, Prefect of the Propaganda.

For many years past the English Church in Canada has shown in a quiet way its desire to cut loose from some of the trammels of English authority. Twelve years ago the Provincial Synod passed a canon making the office of metropolitan bishop an elective one. It had previously been held by the Bishop of Montreal by virtue of letters patent from the English Crown. The Bishop has never recognized the right of the Synod to take this action, claiming that the authority of the Crown was supreme in such matters. The result has been a long controversy. This year the Provincial Synod has taken up the subject again, and, after a full discussion, has passed a resolution reaffirming the validity of the old canon on the subject. It looks as if the Bishop of Montreal will have to yield, notwithstanding his letters patent from the Crown.

"A responsibility of which Mr. Gladstone once little dreamed, and which may yet cause some disquietude to him and to some of his most Protestant colleagues, has devolved upon this country as the protectors of modern Egypt. There exists, as some people are not yet aware, in the district of Matariich, in Lower Egypt, a tree under which the Holy Family is supposed to have taken shelter at the time of the flight into Egypt. As long ago as the opening of the Suez Canal, when the Empress Eugenie was present at its inauguration, the then Khedive, whose religion did not impress him with as much veneration for this object of pious interest as was felt in it by his august visitors, gallantly made a present of it to her Majesty, and the Empress shortly afterwards caused it to be surrounded with a fine railing. Quite lately the relic has been purchased, together with the land on which it and its railing stands, by the Society of Jesus, which, as it is said, contemplates erecting on the spot a handsome sanctuary or chapel in honor of the Holy Virgin. But in order to carry out this scheme the aid of some Government other than that of a Mussulman ruler seems to be required, and the Patrie, after describing the circumstances of the case, expresses a hope that, thanks to the British Government, now become master of Egypt, this pious work will shortly be commenced. But whether such a scheme, initiated and advocated by the Jesuit purchasers, will commend itself to her Majesty's Ministers, is a question about which the French paper is perhaps a little too confident."—London Globe.

The country is flooded with highly chemical and very dangerous soaps, the result of the fierce competition among soap makers, and the average housekeeper can not determine which is the safest to use. Prof. Schaeffer, of Cornell University, says, "My analysis shows the Ivory Soap to be a remarkably good article, and by actual trial in my house it has proven itself to be an excellent laundry soap."

If You Want

The beautiful and complete New Catalogue of Oak Hall Clothing and Furnishing Goods for Men and Boys, send a postal card request to

Wanamaker & Brown

Sixth & Market Sts., Philadelphia.

7% NET Security three to six times the Loan without the Building. Interest Semi-Annual. Nothing ever been lost. Twenty-eight year of residence and ninth in business. We advance interest and costs and collect in case of foreclosure without expense to the lender. Best of References. Send for particulars if you have money to loan.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans.

PLEASE MENTION THIS PAPER. ST. PAUL, MINN.

To Retail Carpet Buyers.

WILTON CARPETS.

Newest patterns, latest colorings, richest effects, finest grade, lowest prices.

VELVET CARPETS.

These are a specialty to us. They give general satisfaction—have none of the objectionable features of Moquette—
—are much lower in price, and wear better. We are offering many beautiful patterns 20 per cent. below their market value. An unusual chance to obtain a great bargain.

BODY BRUSSELS.

As manufacturers, we know what constitutes a good body Brussels, and are confident that no such quality and large line of patterns are offered by any other dealers within 20 per cent. of the price we have put on a selected lot now on exhibition at our store—Moresque and other designs, with match borders. Buy now before they are all sold.

TAPESTRY BRUSSELS.

There is no grade of carpet so apt to deceive a buyer. Dealers with us can be certain of getting a standard quality of 20 per cent. more value than can be found elsewhere at less than One Dollar. Poor Tapestry Brussels are dear at any price.

EXTRA SUPERS.

We have a large line of patterns at 75 cents. Best all-wool two-ply ingrain at the price asked elsewhere for an ordinary wool carpet.

We guarantee every carpet we sell of our own make.

We know enough of the prices and qualities sold in other houses to satisfy us we can save the purchaser enough money on a "furnishing" to buy an extra carpet.

J. & J. DOBSON,

MANUFACTURERS,

809 & 811 CHESTNUT STREET,

PHILADELPHIA.

\$75 PRIZE Christmas CANTATA.

For Sunday-School Christmas cantatas. With parts for primary, juvenile, intermediate, adult and soloists. Also full orchestra. All with music and full directions for various ages. Everything complete (extra book to be sent). Arranged so difficult parts can be omitted. Twenty copies for 50 cents, postpaid. Sample copy, 5 cents. Address, DAVID C. COOK, 46 Adams St., Chicago.

McCallum, Crease & Sloan,

1012 and 1014 Chestnut Street,
PHILADELPHIA.

Specially call attention to the **Wilton, Brussels and Ingrain Carpets.**

manufactured at their new GLEN-ECHO MILLS. These Goods are designed and made especially for their Retail Sales, and are acknowledged equal if not superior to any other makes, Foreign or Domestic. Their stock includes a choice selection of

Standard American Carpets, which, with their very large importations of ENGLISH GOODS NOW IN STORE and constantly arriving, render their assortment unsurpassed in EVERY DEPARTMENT.

MASON & HAMLIN ORGANS.

A CABLE DISPATCH ANNOUNCES THAT AT THE International Industrial Exhibition (1883) NOW IN PROGRESS (1883) AT AMSTERDAM, NETHERLANDS, THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR, Being the VERY HIGHEST AWARD ranking above the GOLD MEDAL, and given only for EXCEPTIONAL SUPER-EXCELLENCE. THIS IS CONTINUED THE UNBROKEN SERIES OF TRIUMPHS OF THESE ORGANS AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION FOR SIXTEEN YEARS.

No other American Organs having been found equal to them in any.

THE RECORD OF TRIUMPHS OF MASON & HAMLIN ORGANS in such severe and prolonged comparison by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD now stands at
PARIS, VIENNA, SANTIAGO, PHILA., PARIS, MILAN, AMSTERDAM, 1867, 1873, 1875, 1876, 1878, 1881, 1883
FRANCE, AUSTRIA, CHILL, U. S. AMER. FRANCE, ITALY, NETHERLANDS
The Testimony of Musicians is Equally Emphatic.



A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (dated October, 1883) is now ready and will be sent free; including MANY NEW STYLES—the best a sortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$600 for the largest size. SIXTY STYLES between \$78 and \$200. Sold also for easy payments. Catalogues free.

THE MASON & HAMLIN ORGAN AND PIANO CO.,
154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago

WEBER IS THE STANDARD
The world-renowned GEORGE WOODS ORGANS in all styles at all prices. The finest voiced and best toned Organ made. Terms—CASH, or INSTALLMENTS at small advance. A. G. CLEMMER & CO. AGENTS, 1117 CHESTNUT ST. PHILA'DA.

\$173.75 for a SQUARE or UPRIGHT ROSEWOOD PIANO with stool, book and music. Only \$30 for an Eight Stop, Sub-bass and Octave-Coupler ORGAN. Chapel Organs \$65. Pipe Organs \$94. Other Bargains fully described in Illustrated Catalogue which is sent free with full particulars. VISITORS ARE ALWAYS WELCOME. Address or call upon DANIEL F. BEATTY, Washington, New Jersey

COOK'S SUPPLIES.

IMMENSE SAVING! IMMENSE IMPROVEMENT! "I do not hesitate to commend them as far the best of any."—Rev. H. Corwin, D. D., Racine, Wis. They give unbounded satisfaction. "I, J. H. Hedges, Over, Ken." Best published in twenty years' experience. "L. B. Davis, Leeds, Mich." "The interest has increased fifty per cent."—J. L. Linsley, Branchville, N. C. "Our school is the best in this part of the country, and we owe it to your supplies."—O. H. Finch, Auburn, Cal. "Don't let your school in a few weeks."—J. C. Timmerman, Taylor, N. Y. "School gaining every Sabbath."—F. A. Purvis, Sunderland, Ont. "School has grown nearly twice as large."—E. F. Wilson, Centre, Pa. "We are having a precious revival."—Henry Cobb, Metropolis, Ill. Guided Counsel: By far the cheapest publication for quality, quantity and frequency. Everything Krantz, pure and helpful. "Chautauque Democrat." When we mention his name in connection with any Sunday-school literature, it is sufficient guarantee of its excellence. "Central Methodist." "Whatever Mr. Cook puts his hand to is given life and energy." Boston Congregationalist. "Mr. Cook's literature is trustworthy. Numerous saving to Sunday-schools." LESSON HELPS for teachers and scholars in five grades. Teachers' Helps 10c. to 50c. per year; Scholars' H 10c. to 15c. per year. PAPERS in five grades. 5c. to 10c. and 15c. per year. LIBRARY BOOKS, reprints of \$1 to \$1.75 library books. \$5.75 per hundred; sample 10c. MAPS, 50c. to \$1.00. Palestine 014 or New Testament, cloth, \$1.00, on rollers, \$1.50. TEACHER'S LIBRARY, ten books, for \$1.50. CONCENTRIC LIBRARY, 10 books; sample books for 50c. RE-WARD CARDS, three 50-cent packs for 25c. BIBLES, 10c. to \$1.00. FAMILY BIBLES, 50c. each; pocket, 10c. BIBLE OF HOPE SUPPLIES, all kinds, at lowest prices. Large illustrated catalogue free. DAVID C. COOK, 46 Adams St., Chicago

For Choral Societies.

Musical Associations in search of music to practice will do well to examine the following pieces, by eminent composers, and not too difficult:

Light of the World (30c). Sullivan's new and very beautiful Oratorio.
Noel (51c). St. Saens' Christmas Oratorio.
Prodigal Son (75 cents). Cantata or Oratorio by Sullivan.
Flight into Egypt (38c). Cantata by Berlioz.
Blind King (30 cents). Short but impressive cantata by J. C. D. Parker.
Ruth and Boaz (65 cents). Charming Pastoral Cantata, by Andrews.
Redemption Hymn (30c). By J. C. D. Parker.
The Deluge (80 cents). Descriptive Cantata, by St. Saens.
Christmas (80 cents). Cantata by Gutterson.
Dammation of Faust (1.00). Strong and brilliant Opera by Berlioz.
The Conspirators (51c). Just published Easy Opera by Schubert.
Forty-Sixth Psalm (80c). By Dudley Buck.

OLIVER DITSON & CO., Boston.

J. E. DITSON & CO., 1228 Chestnut St., Phila

\$66 a week in your own town. Terms and 50 cents free. Address H. Hallett & Co., Portland, Me.

YOU will find upon examination that my stock of Pianos and Organs equals in variety, that of all the other houses in the city combined, and at prices much lower.

Having the sole Agency of several of the leading makers, I am enabled to offer an assortment of instruments that cannot be found elsewhere.

My "One Price System" enables me to sell Pianos and Organs at one uniform price, hence a child can deal as safely as the sharpest buyer, every instrument being plainly marked with its exact and only selling price.

C. J. HEPPE,
One-Price Piano and Organ Depot,
COR. 6th AND THOMPSON STREETS,
PHILADELPHIA.

GOLD MEDAL, PARIS, 1878.

BAKER'S Breakfast Cocoa.
Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

RIGGS & BROTHER AMERICAN WATCHES
221 WALNUT COR. DOCK ST. PHILADELPHIA
WATCHES REPAIRED & ADJUSTED

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.
No. 52 SOUTH SECOND STREET.

AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,
PHILADELPHIA.
First Street West of Second.
A full assortment of latest styles at low prices.

No Risk; Yet Solid 10 per Cent.

RAPID ACCUMULATION
Can Handle Sums, Large or Small.
Solid as English Consols or U. S. Bonds.
For Circular, address the
CENTRAL ILLINOIS FINANCIAL AGENCY, Jacksonville, Ill.
EARY'S OLD BOOK STORE, Ninth and Market Streets, Philadelphia.

BAILEY'S Compound Silver-Plated CORRUGATED GLASS REFLECTORS!
A wonderful invention for lighting Churches, Store-rooms, &c., &c. Rapidly superseding all others. Latest & handsomest designs. Satisfaction guaranteed in every instance. N. B.—Patent styles for manufacturers. Send for Illustrated Catalogue and Price-List. BAILEY REFLECTOR CO., 11 Wood Street, Pittsburgh, Pa.

\$65 A MONTH & board for 3 Young Men or Ladies, in each county. Address P. W. Ziegler & Co., Philadelphia.

MENEELY BELL FOUNDRY.
Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Pells. MENEELY & CO., WEST TROY, N. Y.

THE TROY MENEELY BELL FOUNDRY.
CLINTON H. MENEELY BELL COMPANY, TROY, N. Y., Manufactures a superior quality of BELLS. Oldest Workmen. Greatest Experience. Largest Trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

MOSHANE BELL FOUNDRY
Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Prices and catalogues sent free. Address H. MOSHANE & Co., Baltimore, Md.

1884. 1884.

LESSON HELPS

AND PERIODICALS

FOR SUNDAY SCHOOLS,

PUBLISHED BY THE

Reformed Church Publication Board,

REV. CHAS. G. FISHER, Superintendent,

907 Arch Street, Philadelphia.

GUARDIAN.

A monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the Lessons and Comments, or Notes for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. J. H. DUBBS, D. D., Editor.

Single Copy \$1.25 per year. Over 5 copies

to one address, \$1.00 per

copy, one year.

SCHOLAR'S

QUARTERLY.

The Sunday-school scholar's assistant in the study of the

Lessons, containing the Lessons and Comments,

or Notes for the Scholars. Issued Quarterly, four numbers a year.

One No., 5 cts. Single copy, one year, 20

cts. Over 5 copies to one address,

15 cts. each one year.

ADVANCED LESSON

PAPER,

\$6 00 a hundred, per year.

PRIMARY

LESSON

PAPER,

FOR THE SMALLER SCHOLARS. Illustrated. \$7.80 a hundred, per year.

The SUNDAY-SCHOOL TREASURY.

An Illustrated Paper. Issued Semi-Monthly.

ADAPTED TO THE WANTS OF ADVANCED SCHOLARS.

Rev. R. L. GERHART, Editor.

Single copy, 25 cts. per year. Over 5

copies, to one address, 20

cts. a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks. Issued Weekly, single copy, 35 cts. per year. Over 5 copies, 25 cts. a copy, per year.

All Subscriptions to be Paid in Advance. ALL SENT POSTAGE PAID. Specimen Copies Sent on Application.

